IMPRIMERIE FRANÇAISE ET ORIENTALE E. BERTRAND, CHALON-SUR-SAONE

A SUMERIAN GRAMMAR

AND

CHRESTOMATHY

WITH A VOCABULARY

OF THE PRINCIPAL ROOTS IN SUMERIAN

AND A LIST

OF THE MOST IMPORTANT SYLLABIC AND VOWEL TRANSCRIPTIONS

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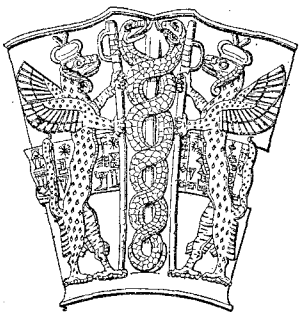

PARIS
LIBRAIRIE PAUL GEUTHNER
68, Rue Mazarine, 68
Agents for America : G. E. STECHERT & C°, New York
1911

ABBREVIATIONS

Names of Principal Sources etc.

AJSL. American Journal of Semitic Languages and Literatures.

AL³. Assyrische Lesestücke (third edition), by Friedrich Delitzsch.

ASKT. Akkadische und Sumerische Keilschrifttexte, by Paul Haupt.

BA. Beiträge zur Assyriologie.

Bab. or Babyl. Babyloniaca.

BE. or BEP. Babylonian Expedition of the University of Pennsylvania.

Br. A Classified List of Sumerian Ideographs, by Rudolf Brünnow.

CT. Cuneiform Texts in the British Museum, copied by Pinches, King and Thompson.

Del., H.W. Assyrisches Handwörterbuch, by Fr. Delitzsch.

DP. Documents Pré-sargoniques, by Allotte de la Fuÿe.

Fossey. Contribution au Dictionnaire Sumérien-Assyrien, by Chas. Fossey.

Hilprecht Anniv. Hilprecht Anniversary Volume.

Hommel, Lesestücke. Sumerische Lesestücke, by Fritz Hommel.

Hommel, Geographie. Geographie und Geschichte des Alten Orients, by Fritz Hommel.

Hrozný, Ninib. Mythen von dem Gotte Ninrag, by Friedrich Hrozný.

JA. Journal Asiatique.

JAOS. Journal of the American Oriental Society.

KB. Keilinschriftliche Bibliothek.

Lau. Old Babylonian Temple Records, by R. J. Lau.

Leander, Lehnwörter, quoted in full.

Lehman, Šamaš-šum-ukîn, quoted in full.

LIH. Letters and Inscriptions of Hammurabi, by L. W. KING.

Myhrman. Sumerian Administrative Documents, by DAVID W. MYHRMAN.

Muss-Arnolt. Assyrisch-Englisch-Deutches Handwörterbuch, by W. MUSS-ARNOLT.

MVAG. Mitteilungen der Vorderasiatischen Gesellschaft.

Nik. Documents de la plus ancienne époque chaldéenne de la collection Likhatcheff (in Saint-Petersbourg), by M. NIKOLSKI.

OBI. Old Babylonian Inscriptions, by H. V. HILPRECHT.

OLZ. Orientalische Literaturzeitung.

Pinches, Amh. The Amherst Tablets, by T. G. PINCHES.

Poebel. Babylonian Legal and Business Documents, by ARNO POEBEL.

Prince, Materials. Materials for a Sumerian Lexicon, by J. D. PRINCE.

PSBA. Proceedings of the Society of Biblical Archæology.

R. or Raw. I, II, III, IV, V R. or Raw., refers to the five volumes of the Cuneiform Inscriptions of Western Asia, begun by H. C. RAWLINSON. Vol. IV refers always to the second edition by PINCHES.

RA. Revue d'Assyriologie.

Radau, Early Babylonian History (EBH.), quoted in full.

Radau, Miscel. Miscellaneous Sumerian Texts from the Temple Library of Nippur, by HUGO RADAU in the Hilprecht Anniversary Volume.

Radau, Ninib. Ninib the Determiner of Fates, by HUGO RADAU.

REC. Recherches sur l'Origine de l'Écriture Cunéiforme, by F. THUREAU-DANGIN.

Reisner, TU. Tempelurkunden aus Telloh, by GEORGE REISNER.

RT. Recueil de Travaux relatifs à la Philologie Égyptienne et Assyrienne.

RTC. Recueil de Tablettes Chaldéennes, by F. THUREAU-DANGIN.

SAK. Die Sumerischen und Akkadischen Königsinschriften, by F. THUREAU-DANGIN.

SAI. Seltene Assyrische Ideogramme, by BRUNO MEISSNER.

SBH. Sumerisch-Babylonische Hymnen, by GEORGE REISNER.

SBP. Sumerian and Babylonian Psalms, by S. LANGDON.

Syntaxe. La Syntaxe du Verbe Sumérien, by S. LANGDON (in Babyloniaca vol. I).

TSA. Tablettes Sumériennes Archaïques, by H. DE GENOUILLAC.

ZA. Zeitschrift für Assyriologie.

ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZK. Zeitschrift für Keilschriftforschung.

PREFACE

In presenting this outline of the Sumerian language I wish to make a few preliminary statements for those who will be unable to control my statements from lack of first hand acquaintance with the inscriptions. The difficulties of Sumerian are not alone grammatical and lexicographical but also epigraphical and it is in fact the latter difficulty which must be first overcome. It will never be possible with transcriptions, even though they be most accurate, to gain a clear idea of the genius of the language. The idea in the mind of the writer is often conveyed by the form of the sign as well as by the sound of the word and the grammatical inflection. In the list of phonetic values appended to this volume I have attempted to give some indications on this point, but a grammar cannot be extended to include epigraphy. The reader will observe also that I have written no chapter upon Syntax. This is due to the fact that the language is so thoroughly agglutinative that Etymology and Syntax cannot be separated.

The preponderating influence of Sumerian in Baby-

lonian and Assyrian culture has become so manifest in recent years that Sumerology must now be regarded as indispensable to a thorough understanding of Babylonian grammar, as well as of Babylonian religion, law, literature and art. I have no theory concerning the linguistic affinities of this remarkable people. As a negative result of my studies I am convinced that it has no affinity with either the Caucasian, Aryan or Semitic groups. This side of the problem has not occupied my attention as the futility of such efforts is at once apparent. Our task at present must be rather to interpret the literary remains of this ancient civilisation, whose language continued to be sacred in religious literature even in the last century before our era.

Stephen LANGDON.

Les Avenières, par Cruseilles, September 1910.

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CHAPTER I.

Historical Outline.

Sumer as a geographical term.

§ 1. Šumer is a term applied by the inhabitants of the lower valley of the Tigris and Euphrates to their native land, or at least to a part thereof. The ideogram *KI-EN-GIN*, which according to phonetic laws became *šumer*[1], may be analysed into *ki(n)* 'place, locality', and *en-gin*, 'the faithful lord'[2]. This term occurs in an inscription upon a vase presented to the temple of Nippur by Lugalzaggisi and is there used apparently for the district of which Nippur was the capital[3]. Lugalzaggisi, who claimed the title, 'king of Erech, and king of the *land*', and who mentions most of the important Sumerian[4] cities as part of his empire, used the word *kalama*, 'land', to designate what we understand to be ancient *Šumer*. The possession of Nippur seems to have carried with it the title, 'king of the land'. *KI-IN-GIN* is explained by *Nippur* on a lexicographical tablet[5]. The ideogram is followed frequently by the phonetic complement *ra*[6].

1. So we infer from the semitic loan-word *šumēru*. By vowel harmony *KI-EN-GIN* became *KI-IN-GIN*. Earliest mention of Šumer is by Eannatum, *Stèle des Vautours*, rev. VIII.

2. Cf. the title of Ninlil, goddess of Nippur, *en-zid kalama*, CT. XXIV, 6, 15, and of Nisaba the grain goddess in the Nippurian pantheon, *ibid.*, 9, 37, both characterized as the "faithful ruler of the *land*". See also OPPERT, quoted by WEISSBACH, *Sumerische Frage*, p. 18.

3. HILPRECHT, OBI. 87, II, 21; also OBI. 90, 4.

4. Scholars universally speak of the *Shumerians* as the *Sumerians*, a slight inaccuracy due to the founders of the science. I have not ventured to correct the term.

5. KING, *Creation*, I, 217, l. 5.

6. Cf. *ibid.*, l. 4. *ki-en-gi-rá* Gudea Cyl. A 11, 16; 21, 25 and B 22, 20. *ki-*

Šumer, therefore, probably designated the region of Nippur and as Nippur was the religious centre of this ancient people the term acquired a larger significance, but only in later times was it used for the entire country from Babylon to the Persian gulf. Throughout the classical period the Sumerians knew no general geographical or racial term except *kalama* 'the land', the home land, by which they distinguished themselves and their land from the *kùr* or 'foreign land'. Sargon, the Semitic king of Agade[1], a city in the region of Sippar and north of Šumer, one of the first foreigners from whom we have any information concerning the Sumerians, calls himself 'king of Akkad and of the sovereignty of Enlil'. The Semitic kings of Kiš, the most important of the early Sumerian cities on the northern boundary[2] which seems to have fallen into the hands of the Semites at an early date [*circa* 3000 B. C.], also ruled at Nippur and like the Semitic dynasty of Akkad shewed great respect to the cult of Enlil. Nippur, therefore, was regarded by both Sumerians and foreigners as the real centre of Sumerian civilisation and we thus readily understand why the local term *Šumer* became racially and linguistically significant[3].

in-gi(n) and *ki-in-gi-ra* in late texts are employed for *mātu* 'land', simply (SAI. 7331) and *ki-in-gin* = *irṣitu* 'earth', IV R. 1 *a*, 22 (v. HOMMEL, *Geographie*, 242 n. 4). HOMMEL correctly derived *šumer* directly from *kingin* by assuming the palatalisation *k* > *š* before *i* and *n* > *r*. PRINCE, *Materials for a Sumerian Lexicon*, p. 206, has given an interesting derivation of *kengin* by analysing it into *kin* 'land', and *gin* 'reed', 'land of the reed'. See also LENORMANT, *Études*, 2nd *Série*, p. 29. LENORMANT not only derived *šumer* (the *u* arising from the labial *m*) from *kengin*, but with SAYCE connected it with the Biblical שִׁנְעָר, followed by RADAU, *Early Babylonian History*, 216. *Šanḫar* in the Amarna Letters and on a tablet of Boghazköi is a kingdom of the Mitanni and can have no connection with *kingir* = *šumer* = שִׁנְעָר, which seems to me correct. See for *Šanḫar*, WEBER in KNUDTZON'S EL-AMARNA TAFELN, 1080-3.

1. The city *a-ga-dé-(ki)* is identical with the later *akkadū-(ki)*, usually written *uri-(ki)*, v. MEISSNER, SAI. 8878. The name of the *city* is written *a-ga-dé-(ki)* in all periods and is distinct from *uri-(ki)* the 'land of Akkad'.

2. Usually located on the Tigris opposite Sippar, but by HOMMEL, south-east of Babylon, and by THUREAU-DANGIN, OLZ. 1909, 205, east of Babylon on the Shatt-el-Nil.

3. Ninib's temple at Nippur *é-šu-me-DU* should perhaps be read *é-šu-me-rá*, for references, v. SBP. 346 and the n. pr. *Amel-é-šu-me-rá*, BEP. VI², 37, 8.

Sumerian as a language.

§ 2. The pronunciation *šumer* is known to us only by the Semitic loan-word *šumēru*. The Semites designated this language as the *lišan šumēri*, or language of Šumer, and their own language as *akkadū* or Akkadian. So for instance a date promulgated by Samsuditana as the official Sumerian date formula for the year has a Semitic translation, called *akkadū-ša*, 'its Semitic rendering'[1]. An interlinear text containing Sumerian lines and a Semitic translation under each line has the note [*šapliš*] *akkadā eliš šu*[*merā*], 'below the Akkadian (Semitic), above the Sumerian'[2]. In ZA. IV, 434, BEZOLD published a tablet dealing with geographical and racial terms. Line six should probably be restored, *eme-KU nig-šǐg-ga eme* [*akkadī* (*ki*)], which is there translated by *lišan šumēri tamšil akkadī* = Sumerian is the counterpart of Akkadian. BEZOLD in *Florilegium Melchior de Vogüé*, 53-8, has discussed the question a new, but with impossible conclusions concerning some of the texts.

The usage of the two words *šumerū* and *akkadū* appears clearly in an inscription of Ašurbanipal, who describing his early education says: "Among the craftsmen I busied myself (?); the counsel and wisdom of the heavens with the wise masters (?) I solved. I read the dreadful mysteries which should not be revealed (?). To translate into Akkadian the skilfully made tablets which were obscure in Sumerian I was restless (?)[3]." *Here the word* šumēru *is ideographically expressed by the Sumerian* eme-KU *which seems to be a late form invented by the Semites.* eme-KU *has not been successfully interpreted. In those texts where it occurs*[4] *the form of* KU *gives no clue as to which of the three original signs* , , *is intended.* eme *of course means 'speech,*

1. OLZ. 1905, 270.

2. K. 14013 in BEZOLD, *Catalogue of the Kouyunjik Collection*, p. 1354. Cf. also K 3233 *iminšu akkadā munû*, "repeat it seven times in Akkadian".

3. LEHMANN, *Šamaš-šum-ukîn*, Taf. XXXIV, 14-17; *ina puḫur ummāni* [15] *šutabulaku purussī-ma milik* (?) *šamê itti rubê li'uti* [16] *upaṭar igiarē idguruti ša la išû pit pani* [17] *aštasi kammu naklu ša šumerī* [*EME-KU*] *ṣullulu akkadū ana šutešuri ašṭu ḫi* (?) *daku.*

4. The citations will be found in MEISSNER, SAI. 530.

tongue'. Absolutely no valid reasons exist for the old interpretation, 'enchanter's speech'[1], *and the other well known suggestion that* KU *means* rubû, '*prince*', *therefore*, '*language of the chiefs, or aristocrats*' *is doubtful*[2]. *In any case this designation of the Sumerian language is late and may have been applied by the Semites to the classical speech to distinguish it from the dialects. The geographical term* mat eme-KU, *or land of the Sumerian language also occurs in the late period*[3].

Sumer and Akkad.

§ 3. The kings of the Sumerian dynasties of Ur, Isin and Larsa employed the title 'king of *ki-en-gi* (šumer) and *akkad*', but the Semitic conqueror, Hammurabi, used the words *mat šu-me-ri-im ù ak-ka-di-im*. This double expression to designate southern and northern Babylonia in their ancient racial divisions as Sumerian and Akkadian (Semitic) continued to be used by the Assyrians and Babylonians to the end of their political existence and was current even among the Persian kings. Strictly speaking we should designate these two languages of the cuneiform script as Sumerian and Akkadian, the terms which the Babylonian and Assyrian scholars themselves adopted. I shall, therefore, designate the Semitic dialects, as Akkadian, Babylonian and Assyrian. For the non-Semitic and primitive language of the inscriptions I adopt the term Sumerian, a word which the later representatives of this people seem to have recognized as a term applicable to their country and race. [For a discussion of the dialects of Sumerian see the chapter on Phonetics].

Lagash and Nippur.

§ 4. The early history of Sumer is imperfectly known. We possess literature from but two important centres Lagash and Nippur. Of important literary remains those of Lagash centre of the Ninib cult, closely

1. See LEHMANN, *op. laud.*, 101.

2. If this suggestion be correct we should read *eme-dûr*.

3. III R. 4 *a*, 51, there explained by *eme-luĝĝa*, " the pure speech (?) ". For the use of the word *šumērū* by Semites in the early period, v. CT. XV, 2, 3, *šubarūm lū iršit hazazimma šattišamma šumirūm liktazazzi*, may the Šubarian be a possession of plunder; yearly may the Sumerian plunder her. See DHORME, RA. VII, 13-15, for this passage.

connected with the Nippurian pantheon, go back to a period considerably anterior to that to which the earliest long inscriptions of Nippur belong. A few fragments from Nippur date, however, from the earliest period, so that a decision as to the greater antiquity of either city is impossible. For practical purposes I have divided the literary remains of the Sumerians into two great periods, those which were written before the dynasty of Ur founded by Ur-Engur [*circa* 2474 B.C.], and those which belong to the period of the dynasties of Ur [2474-2357], *Isin* [2357-2132], *Larsa*[1] and Babylon [2232-1929].

Types of literature.

§ 5. The literature of the classical period may be divided into three classes, historical, commercial and religious. Documents of the third type are extremely rare in this period. If the Sumerians composed hymns, liturgies, epics and mythologies before 2500 B.C. none have survived[2]. The only document which we might designate as distinctly religious in motif of composition, the account of the building and dedication of the temple of Lagash (Širpurla) recorded on two great clay cylinders of Gudea [*circa* 2500] offers little opportunity for estimating the kind of religious literature which the ancient Sumerians must have possessed. Gudea speaks of his sacred literature[3] and the temple singers are mentioned from the earliest period onwards[4]. The type of document classified under the general heading of commercial literature, if we may apply the term *literature* to contracts, sales, conveyances, lists of temple and private property, yearly and monthly accounts of temple and palace estates, constitutes by far the most fully represented source of Sumerian

1. The principal kings of this dynasty are *Eriaku* and *Rim-Sin*.

2. The two Sumerian epics concerning Ninib of which late fragmentary copies have been published by Hrozný, MVAG. 1903, pt. 5, are copies of Sumerian originals, fragments of which have been excavated at Nippur and published by Radau, BE. XXIX, and translated BE. Series D, vol. V, pt. 2. The original text comes from the period of the Isin dynasty.

3. St. B. 8, 21.

4. See the introduction to my *Sumerian and Babylonian Psalms*. Also the following passages; the "chief temple singer", TSA., no. 2, rev. I; no. 5, obv. II, period of Urukagina. The "inferior temple singer", DP. 87, II (Lugalanda); DP. 99, IV; 100, IV.

literature. In as much as most of these business documents mention the contemporaneous rulers either as persons interested in the transaction itself or in the date formula, they form one of the chief sources of ancient history. A considerable amount of material from this class of literature has been utilised in these grammatical and lexicographical studies.

Material forms.

§ 6. It would be difficult to find any Sumerian inscription which we could call an " historical document " in the modern or Greek sense of the term. The stone statues [1], *stèles* [2], clay cones [3], inscribed field-stones [4], stone [5] and clay tablets [6] offer the only adequate means of studying early Sumerian grammar at Lagash. Historical inscriptions of the early period from Nippur are curiously enough all cut upon stone vases [7].

1. Represented only by the inscribed statues of Urbau and Gudea.

2. The only important *stèle* is the *Stèle des Vautours* of Eannatum (Lagash); cf. the small stone column of Eannatum, *Déc. ép.*, XLIV, and RA. IV, 108.

3. Most important are: — the cone of Entemena, RA. IV, pl. II, inscription begins at the larger circumference; three cones of Urukagina, A, B, C, in *Déc. ép.*, L, LI and LII, B and C variants and all refer to the same events; inscription begins at the point.

4. Three field-stones of Eannatum with long inscriptions, *Déc. ép.*, XLIII, XLIV (defaced) and one unpublished in Constantinople, SAK. 22. Small field-stones of this ruler in *Déc.*, pls. 2 and 2 *bis*.

5. Urnina, five small stone tablets, reverse uninscribed, only one published, *Déc. ép.*, XXXVI; see SAK. 3 f. Alabaster tablet of Entemena, *Déc. ép.*, XLVI. A stone tablet of Urukagina, *Cat. de Clercq*, t. II, pl. VIII, and of Ur-Bau, *Déc.*, pl. 8 *bis*, both with rev. uninscribed.

6. The earliest in the form of baked bricks in imitation of the stone tablets, [Eannatum], two baked bricks, on which the *cuneiform* signs are already beginning to appear, *Déc. ép.*, XLV. Brick of Enannatum I, style purely lapidary, *Déc., ép.*, XLVI. Two bricks of Entemena, *Déc. ép.*, XLVIII and pl. 31, no. 3. [None with reverse] An historical clay tablet in same shape as the ordinary business document, RA. VI, opp. p. 28, with reverse (*Urukagina*). Several short inscriptions on bricks of Gudea, v. SAK. 140 f.

7. Short vase inscriptions from a period contemporaneous with or later than Ur-Nina of Lagash, are OBI. 94, 95, 96, 97, 98, 99, 106, 111, 112, 113, 114. The most important document from Nippur is the long vase inscription of Lugalzaggisi, contemporary of Urukagina, OBI. 87. From the same period the fragments of Lugalkigubnidudu and Lugalkisalsi, OBI. 86 A + B. A vase of Entemena from Nippur OBI. 115-117. To the inscriptions written on the various objects mentioned, may be added the short dedications on the stone door sockets of La-

Oldest inscriptions.

§ 7. The inscriptions from the earliest period which may be said to represent the oldest script in Asiatic civilization reaching back to a period certainly as early as 4000 B. C. are in the probable order of their antiquity[1]; Black stone tablet, General Theological Seminary, New York City, v. AJSL. XXIII, 19, reverse uninscribed; stone tablet with rude figure of a man seizing one of three small trees (?), wearing a low cap with two tall palm leaves; inscribed both obv. and rev., *Déc. ép.*, pl. I *bis*; SCHEIL, *Notes d'Épigraphie*, no. L. AO. 2753, stone tablet from Šuruppak, obv. and rev., published and translated by F. THUREAU-DANGIN, RA. VI, *Contrats archaïques*, no I. Semi-circular stone resembling *Blau* A, *Déc.*, pl. I *ter*, no. 6. Flat stone tablet, reverse uninscribed, *ibid.*, no. 5. Fragment of a list of purchases, BM. 22506 in CTV, 3.

These inscriptions upon stone are all business records shewing that the Sumerians in the first stages of their civilization used writing for practical purposes. The writing is linear and the scribes compose the signs, some of which are still not far removed from pictographs, by combinations of straight and curving lines.

Period preceding Ur-Nina.

§ 8. Inscriptions shortly before Ur-Nina (*circa* 3500-3400) : Vases of early Patesis of Kiš from Nippur, OBI. 108-9, and 93; Mass of Arms of Mesilim, *Déc.*, pl. I *ter*; Lapislazuli tablet of Lugaltarsi, CT. III.

gash, Urnina, *Déc.*, pl. 2 *ter*; Entemena, CT. X, pl. 1; CT. V, pl. I; *Déc. ép.*, XLVI and pl. 5; one unpublished in the Louvre, v. SAK. 32; Urukagina, *Déc. ép.*, XLIX, Ur-Bau, *Déc.*, pl. 27; Inscriptions upon stone mixing bowls, Eannatum, PSBA. 1890, p. 60, with plate opp. p. 112; Enannatum, RA. IV, 108; plaques, Urnina, *Déc.*, pl. 2; *Déc. ép.*, XXXVII (diorite), Urukagina, *Déc. ép.*, L (baked clay). A fragment of a vase inscription, a dedication for [the life of] Urukagina is BM. 12030.

1. The so called Blau Monuments now in the British Museum, Babylonian and Assyrian Room, case D, nos. 14 and 15 are declared to be forgeries in the official Guide 1908, p. 156. Several of the entries, however, make good sense, for example 20 water buckets, 20 linen garments, 2 woollen garments, 20 jewels, A. obv., cases III, VIII, X, XII. Notice also the rev. case I, 1 1/2 *bur* for the *kalû* priest, where the numerical system is exactly the same as in AO. 2753. Photographs of both A and B in the *American Journal of Archaeology*, 1888, pls. IV, V. Copy by BARTON, in JAOS. XXII, 120; corrections XXIV, 389.

pl. no. 1. To this period TH.-DANGIN assigns CT. V, 2, no. 12146, v. SAK. 170.

Perhaps here belongs the marble vase, DP., pl. I [1], all in linear style.

Clay tablets, on which the writing is already becoming cuneiform, all business documents, RTC. 1-8 and DP. 33-38, assigned to this period by THUREAU-DANGIN and ALLOTTE DE LA FUŸE. The former also places the contracts from Šuruppak RTC. 9-15 before Ur-Nina, but the archaic forms which he adduces [p. II, note 1] may be due to local usage. [DP. 34 mentions the god of Šuruppak]. RTC 12-15 edited by THUREAU-DANGIN, RA. VI, no. 4.

Dynasty of Ur-Nina.

§ 9. The dynasty of Ur-Nina [2]; (kings and patesis of Lagash).

1. Ur-nina; five historical inscriptions on stone tablets, one metal plaque, and one stone door socket. An inscription traced in linear style on several baked bricks taken from a wall [3]. A diorite plaque containing references to a religious ceremony, *Déc. ép.*, XXXVII, translated by TH.-DANGIN, SAK. 6, but repeated by TOSCANNE, RT. XXX, *Textes Divers*, p. 6, without reference to previous editions (!). See also *ibid.*, p. 16. The secular cuneiform script of the business documents is not yet recognised by the royal scribes. Approximately the same period, a record of purchase of land inscribed on a statue of Lupad of Umma [4], *Comptes rendus* 1907, 769-772 [5].

1. The god *sukurru* is mentioned, and cf. especially the form of identical with l. 4, occuring also on a tablet from *Šuruppak*, RTC. 12, I, 4 : with the n. pr. *KA-^{d} sukurru-zida* on DP. no. 1, cf. RTC. 13 obv. IV, 5. BM. 22470 [CT. X, 2], a dedication to *^{itu}Nin-dun-bâd* by *Kalag-ki-azag* belongs to this period. The syenite plate DP. no. 2, evidently a record of a transaction concerning commodities, although inscribed on stone, shews tendencies toward the secular cuneiform script and hence cannot be anterior to Ur-Nina. Short historical inscriptions from Kiš (SAK. 160, 1-4), Umma (*ibid.*, 150, no. 1), and Nippur (*ibid.*, 148), all belong to this period.

2. Ur-Nina, E-annatum, Enannatum I; Entemena, Enannatum II, (Enetarzi) Enlitarzi, Lugalanda.

3. RA. IV, 91; for details concerning the historical inscriptions, v SAK. 2 ff.

4. GIŠ-HU.

5. Text *ibid.*, 1908, March. See also TOSCANNE, RT. XXX, *Textes Divers*, p. 3.

2. Eannatum; historical inscriptions of more extensive nature, notably the *Stèle des Vautours*, four stone bowlders (two with long inscriptions), two baked bricks, a short stone column and a basalt bowl.

3. Enannatum I; three short inscriptions on a bowl, baked brick and coat of arms.

4. Entemena; numerous historical inscriptions on stone door-sockets, one alabaster tablet, two vases, two baked bricks, one baked clay peg and a large cone. One business document is dated in this reign[1]. In this period the secular script is used on the monuments[2].

5. Enannatum II; one short inscription on a door-socket. Perhaps the record of sale of land DP. 31.

6. Enetarzi; one commercial document, DP. 39[3].

A letter addressed to E. as priest(?) of Ningirsu, AO. 4238, v. RA. VI, no. 4.

7. Enlitarzi; documents dated in his reign, RTC. 17, 26, 57, 60, 70. DP. 42, 92, 93, 94, 110, 111. Nik. 10, 42, 67, 170, 193, 279. Two seals, one of the patesi and one of his consort, DP. pls. V-VII and Nik. 323.

8. Lugalanda; documents dated in his reign, RTC. 19, 25, 27-8, 30-3, 35, 37, 39-54, 58, 61, 64, 66, 68, 71-2, 75. TSA. 1, 6, 10, 21, 24, 26, 37, 43, 49[4].

DP. 25, 44, 47, 50, 52-3, 59, 62-4, 67, 72, 76, 84, 87, 95-7, 104, 124-5, 127, 131-2, 134. Nik. 17, 23-4, 28-9, 31, 33, 39, 51, 53, 58, 62, 79, 85, 125, 128, 148, 151-2, 154, 164, 169, 173, 175, 179, 182-7, 189-91, 194, 196, 198-205, 207, 209-10, 214-5, 220, 250, 252, 261-3, 265, 270, 272, 274, 277, 280, 295, 300, 314. Pinches, *Amh.*, no. 1.

§ 10. Contemporaneous kings of Kiš, Urumuš and Maništusu; a few dedicatory inscriptions on vases, one coat of arms, all probably from Nippur [Semitic]. The Obelisk of Maništusu found at Susa and Kish.

1. RTC. no. 16. Translated by Langdon, *Babylonia and Palestine*, 56.

2. One historical notice from Umma in this reign, SAK. 150, no. 2.

3. Translated by Allotte de la Fuÿe, *Hilprecht Anniversary Volume*, 128.

4. The tablets cited as TSA. are all translated by de Genouillac in the book where they are published. He has utilised most of the texts cited as RTC. in his valuable introduction.

now in the Louvre is the most important early Semitic record in existence. Published by SCHEIL, *Délégation en Perse,* vol. II, 1-52. Analysed and commented upon by HROZNÝ, *Vienna Oriental Journal*, XXI, 11-43. For the proper-names v. HOSCHANDER, ZA. XX, 246-302, only letters A-B. [SAK. 160-3.]

Urukagina.

§ 11. Engilsa and his son Urukagina[1].

a) Historical inscriptions of Urukagina are numerous. Three cones and one plaque, all of baked clay, give a detailed account of civil institutions. A tablet describing the sack of the city by Lugalzaggisi. Fragment of a brick, one stone tablet, a door-socket inscription, three small votive inscriptions.

b) The commercial documents of this reign are also numerous: PINCHES, Amh., nos. 2-3. RTC. 20, 48, 63, 73; TSA. 2-5, 9, 11-16, 18-20, 22-3, 25, 27, 30-6, 40-42, 48; DP. 27, 40, 45, 48, 51, 54, 60, 66, 69[2], 74, 77, 82, 98-9, 105-9, 112-123, 128-30, 133, 135-6, 138-9, 141. NIK. 1-3, 5-6, 9, 13, 16, 18-21, 31-2, 35, 46-7, 57, 59-60, 63-4, 76, 146, 155, 208, 230, 244-6, 270, 272-3, 286, 298, 311, 319-22. To this period belong the seals of Eniggal, DP., pl. IX = NIK. 325, NIK. 324, and of Gal, DP., pl. X.

Erech.

§ 12. Dynasty of Umma and Erech.

1. Lugalzaggisi; one historical inscription restored from fragments of vases by HILPRECHT, OBI., no. 87 and partly translated by him OBI. II 52 ff., later by RADAU and THUREAU-DANGIN, v. SAK. 153-7 (Nippur).

2. Lugal-kigubnidudu; two vase inscriptions and one brief dedication on granite blocks.

1. Engilsa, patesi of Širpurla, is mentioned on the Obelisk of Maništusu as the father of Urukagina, probably identical with the famous patesi and king of Širpurla — Urukagina. This seems to me very likely and if Šargan-šarri and his son Naram-Sin be placed later than Maništusu it would be difficult to date these two kings before 2900 B. C. at the highest possible figure. See DE GENOUILLAC, TSA. XIV, and ALLOTTE DE LA FUŸE, *Florilegium Melchior de Vogüé*, 1-14. Engilsa appears in the tablets of Urukagina only as an important person, and may not be identical with the father of Urukagina.

2. Translated by ALLOTTE DE LA FUŸE, *Florilegium Melchior de Vogüé*, pp. 8 ff.

3. Enšagkušanna; two vase inscriptions.

§ 13. The Semitic dynasty of Agade[1].

1. Šarganišarri; two door-socket inscriptions, one brick stamp, an inscribed coat of arms and several seals, chiefly from Nippur. [SAK. 162-5]. Agade.

2. Naram-Sin; two *stèles* and two inscribed statues (found at Susa), two dedicatory inscriptions on vases, brick stamp (Nippur), one slate plaque and one diorite plaque (dedicated to his son) from Lagash; several seal impressions all on tablets from Lagash. [SAK. 164-9][2].

To this period TH.-DANGIN assigns about 100 tablets from Lagash, RTC., pp. 44-72[3]. Of these the following are dated in the reign of Šarganišarri; 85+124, 87, 88 (?), 99+136+176, 118. Naram-Sin; 86+106+144.

Three Semitic documents, Bu. 91-5-9, 588-90 [CT. I., pl. 1], one mentioning Sippar, are possibly from this period[4]. The commercial documents frequently contain Semiticisms, and a large number of the proper names are Semitic. DHORME, *Les noms propres babyloniens à l'époque de Sargon l'ancien et de Narām-Sin*, BA.VI, has greatly exaggerated the Semitic element at Lagash in this period. The texts prove, however, that the inhabitants of Sumer were already a mixed race[5].

1. In the inscriptions of Maništusu, Sargon and Naram-Sin, always *a-ga-dé-ki*, but from the period of Ur-engur of Ur generally *ki-uri*, also *uri* simply (v. SAK. 190 c, l. 4). Cf. also the form in a date formula of Hammurabi, HILPRECHT BEP., Series D vol. V, 3 n. 2, *ki-uri(ri)*. The Semites translated *ki-uri* and *uri-(ki)* by *Akkadū*, so that the two names certainly indicate the same place. *uri* (with the pronunciation *tilla* (!) so s^b) meant also *Urarṭu* > *Urtu* (v. SAI. 5329 and K 621, 4; Rm. II, 2, 5, in ZA. VIII, 345), and even Amoria or the West. Agade at any rate was the name first employed by the Semites and seems to be much older than *ki-uri*, a name of apparently northern origin.

2. These inscriptions written by royal scribes are all Semitic although the population of Lagash and Nippur was still largely Sumerian, as we know from the language of the commercial documents written at Lagash in the reigns of these kings.

3. Other unpublished tablets of this period at Constantinople.

4. Cf. the form of the sign *nagar* REC. 323 on Bu. 91-5-9, 588 obv. 2, and 590, rev. 2, with REC. 93, rev. 2.

5. The texts enumerated under §§ 10 and 13 have not yet received the atten-

Interval between Akkad and Ur.

§ 14. From the dynasty of Akkad to the dynasty of Ur, 2900[1]-2474.

1. Lugal-ušumgal[2], patesi of Lagash under the dynasty of Agade, left no literary remains; dedicated a seal to Šarganišarri, [SAK. 164 f] and one to Narām-Sin [*ibid.*, 168 k]; frequently appears in documents of the period [DHORME, *op. cit.*, under *Šarru-ušumgal*].

2. Ur-Bau. One important inscription on his statue, a stamped brick, two baked clay pegs, a door-socket, a stone tablet and a vase. SAK. 60-63.

One tablet dated in his reign, RTC. 186[3].

3. Namamahni. A stamped brick and a door-socket. His consort, daughter of Ur-bau, dedicated for his life, a circular stone plate, two coats of arms and a female statue.

One tablet dated in his reign, RTC. 187[4].

4. Ur-Ninsun (period not certain) dedicated a large stone bowl to his god[5]. [Here TH.-DANGIN places tentatively three patesis known only from single tablets, RTC. 188-190].

tion which they merit in Semitic philology. The remarkable study of HOSHANDER, cited above, may lead to important results. Still a purely philological investigation of the Obelisk of Maništusu and the tablets mentioned under § 13 is much needed.

1. This is the extreme date to which we can assign Šarganišarri according to the commonly accepted interpretation. Allowing 300 years for the reigns under §§ 12 + 13 and an unknown interregnum between them, we would arrive at 3200 for Urukagina and about 3400 for Ur-Nina. The dates assumed by KING in his history of Sumer and Akkad [3000 for Ur-Nina, 2650 Šarganišarri] are in any case hazardously low. Commercial documents of this period, RTC. 180-260, and PINCHES, *Amh.*, no. 13.

2. The period between Narām-Sin of Akkad and Ur-Bau of Lagash is wholly unknown. TH.-DANGIN assigns three rulers Ugme, Urmama and Bašama to this period. None of these left historical inscriptions. Tablets dated in these reigns, RTC. 181. 183. 184.

3. An apparently ancient seal, TOSCANNE, *Textes divers*, [RT. XXX,] p. 9; *dingir-gal-kur uku*(?)-*uš ur-^{d} ba-ú*, Dingir-gal-kur minister of Ur-Bau. Identification with the patesi uncertain.

4. An other patesi Urgar, also son-in-law (?) of Ur-Bau, honored with the dedication of a female statue by a daughter of Ur-Bau, SAK. 63, no. 13.

5. RA. II, 79. Valuable because it defines the meaning of *bur* = *pūru*, as 'stone bowl'.

5. Gudea. The literary remains of this patesi form the principal source for the study of the language.

a) Historical[1]; eleven inscribed statues and two large hollow cylinders of baked clay, 30 and 24 nearly perfect columns averaging 20 cases or lines to the column. Eight inscribed baked clay bricks Three baked clay pegs. Three coats of arms. An inscribed bowl and lion. Three seals. Two female statues dedicated to female divinities by his consort for his life[2].

b) Commercial documents dated in his reign, RTC. 192-199, 200, 201 (?). PINCHES, *Amh.*, no. 13. LAU, *Old Bab. Temple Records*, Catalogue, p. 53, no. 59.

§ 15. Dynasty of Ur and contemporary patesis of Lagaš. Ur.

1. Ur-Engur. — *a*) Seven inscribed bricks (from Ur, Erech, Larsa and Nippur). Two baked clay pegs (Ur and Lagash). Two door-sockets (Nippur). A stone tablet from Keš (?). A seal dedicated to him. — *b*) Tablets dated in his reign, RTC. 261-5.

Ur-abba, patesi of Lagash. A seal dedicated to him[3].

2. Dungi[4]. — *a*) Three inscribed bricks (Ur and Susa). One clay peg and one door-socket (Lagash). Clay tablet, copy from a stone tablet (Kutha). Nine stone tablets (Kutha, Lagash, Nippur, Susa, Erech, Eridu), records of building temples, two (Kutha, Erech (?)) dedications on stone tablets for the life of Dungi. Dedicated for his life a female statue, a dead-dress of diorite, a pearl, and two seals (Lagash, Kutha (?), Nippur?). Six seals of individuals dedicated to Dungi[5]. Three inscribed weights.

1. None of the inscriptions of Gudea can be called historical in a strict use of the term. The statues all refer to the building of temples and the dedication of the statue in question, and the cylinders offer only an elaborate account of the building of the chief temple. The statues are denoted by Gud. A. B. C. D. E. F. G. H. I. K. L. and the cylinders by Gud. Cyl. A. B.

2. SAK. 66-147: the female statue B is repeated by TOSCANNE, *Textes divers*, no. D (without reference to previous editions!).

3. See SAK. 228 a) and p. 149. Mentioned on tablets dated under Ur-Engur, RTC. 261, 263-5.

4. Semiticisms are frequent in his inscriptions.

5. Five in SAK. 196 C-G (Lagash) and one in TOSCANNE, *op. cit.*, no. F.

b) The commercial documents dated in the long reign of Dungi must have been enormous. We possess at present tablets from Lagash only, which are two numerous to be recorded individually. RTC., pp. 102-9; 11 tablets certainly from Dungi. 110-155, 25 tablets, v. Introduction, VII f. CT., vol. I, pls. 2-3, 4-5, 6-7, 8-9, 34, 48, 49. CT. III, pls. 5-8, 9-10, 21-26, 27-30, 40-43, 44-47, 48-50. CT. V, 17-8, 19-20, 21-4, 25-6, 27-8, 29-32, 33-5, 36, 37, 38-9, 44-6, 47-9. CT. VII, 5-6, 9, 10, 11, 12, 13, 15, 17 (2 tablets), 19 (12946), 20 (13130), 21 (13165), 22 (13138), 25 (13164), 27 (18376), 28 (18379), 30 (18389), 31 (18391), 32 (18395), 33 (18397), 34 (18407), 35 (2 tablets), 36 (2 tablets), 38 (18422), 44 (17761), 46 (2 tablets), 48 B, C. CT. IX, 17 (?), 19, 20, 25, 28 (?), 33, 34, 38, 39, 41, 42, 44, 45, 46, 47 A, 48 A, B. CT. X, 9, 14-15, 20-3, 24-5, 28-9, 30-1, 34-5, 40-1, 44 (14348, 18962), 45 (4 tablets), 48 A, B, C, 50 (23850, 23782, 14344).

PINCHES, *Amherst,* nos. 16-55, 122. Haverford Library Collection, pt. I, by G.-A. BARTON, 77 tablets dated in this reign. E. A. Hoffman Collection in the General Theological Seminary, New York City, according to RADAU, EBH. 322, nos. 1-25, and 94-104, belong to this reign. RADAU has published only a selection, no *14,* p. 354; *19,* p. 356; *96,* p. 418; *100,* p. 430; *102,* p. 432; *104*, p. 362-4; *106*[1], p. 428.

A collection belonging to Columbia University, catalogue in LAU, *Old. Bab. Temple Records,* 47-89. Dungi, nos. 4, 15, 25, 45, 69, 72, 78, 83, 94, 100, 102, 104-6, 131, 134, 141, 147[2], 153, 157, 160-1, 171, 177, 185, 204, 207, 218, 239-40, 242, 246, 252, 256. REISNER, *Temple Urkunden*, 76 dated tablets[3].

Ur-Ningursu, patesi of Lagash. Two inscribed bricks; a dedication on a cross-shaped object[4].

Tablets dated in his name, RTC. 207 and perhaps 210-11[5].

1. 43[d] year of Dungi.
2. Read *si-mu-ru-um* instead of LAU's *si-bu-um* (?).
3. Add. SCHEIL, *Notes d'Epigraphie*, LI.
4. SAK. 146-9.
5. SAK. 227.

Galu kazal-Urlama-Alla and *Urlama*[1] patesis under Dungi, only seals dedicated to them.

3. Bur-Sin. Five inscribed bricks (one from Nippur, probably all the others from Ur). Two door-sockets (Nippur). Two stone tablets. Two seals dedicated to him.

Tablets from this reign (all from Lagash) :

RTC., pp. 110-155, 16 tablets, v. Introduction, p. VIII.

CT. I, pls. 10-11, 12-13, 16-17, 18-19, 22, 23, 24, 26, 27, 28, 29, 36-7, 38-9, 41-2, 47.

CT. III, 17 (4 tablets), 18 (5 tablets), 19 (5 tablets).

CT. V, 39-41. CT. VII, 7, 8, 14, 16, 21 (13140), 27 (18373), 29 (18383), 30 (18387), 32 (18394), 34 (18409), 37 (2 tablets), 39 (2 tablets), 44 (17766), 47 (17776), 49 (2 tablets).

CT. IX. 16, 22, 23, 26, 27, 37, 40, 43, 49 B, 50 A, B.

CT. X. 11, 12-3, 16-7, 18-9, 26-7, 32-3, 36-7, 38-9, 42 A, C, 43 (4 tablets), 44 (19065, 23767), 47 (4 tablets), 50 (12248).

PINCHES, *Amherst*, nos. 57-121. Haverford Library Collection, pt. I, 32 tablets. Hoffmann Collection, nos. 26-90, after RADAU, *op. cit.*, 322. RADAU has published the following nos. : *27*, p. 424; *33*, p. 372; *34*, p. 376; *35*, p. 358; *37*, p. 360; *47*, p. 386; *48*, p. 388; *49*, p. 390; *50*, p. 394; *51*, p. 396; *52*, p. 398; *54*, p. 426; *56*, p. 400; *87*, p. 421. REISNER, *op. cit.*, 82 (dated tablets). LAU, *op. cit.*, nos. 18, 71, 77, 79-82, 84-9, 93, 96, 98, 99 (?), 101, 104, 107-8, 135, 140, 142, 148-9, 159, 162, 165, 168, 186-8, 194-5, 199-202, 205, 210, 212, 215, 217, 222, 233, 236, 238, 241, 248, 250, 253, 258[2].

Abbamu, patesi of Lagash (in the 6th year) BM. 23767.

Ur-lamaši, a patesi mentioned on an unpublished tablet of the Royal Scottish Museum, 2nd year of Bur-Sin.

4. Gimil-Sin. One brick (Susa). Three door sockets, (two records of temples built by himself, one from a temple dedicated to him as a god).

1. Also under Bur-Sin. Vide SAK. 233 n. c) and REISNER, TU. no. 60. Cf. *ibid.*, no. 143 *date*. 146 *date*.

2. Add, SCHEIL, *Notes d'Epigraphie*, no. XII = RT. XVII, 28-29; no. LI (in RT. XXII), tablets 1-2. PELAGAU, *Bab.* III, 2, *sá-tilla*, nos. 2, 18.

An inscribed weight, and three seals dedicated to him.

Tablets dated in his reign. RTC., p. 110-155, 19 tablets, v. Introduction, p. VIII.

CT. I, pl. 35. CT. III, 11 (3 tab.), 12 (3 tab.), 13 (3 tab.), 14 (3 tab.), 15 (3 tab.), 16 (4 tab.), 31-34. CT. VII, 23 (13944), 38 (18427).

Haverford Library, three dated tablets. PELAGAU, *op. cit.*, 8, 11, 17, 21, 22.

Hoffmann Collection, nos. 91-3 after RADAU, *op. cit.*, 322. SCHEIL, RT. XVIII, 66, 71. LAU, *op. cit.*, nos. 138, 146. REISNER, *op. cit.*, 12 dated tablets.

Arad-Nannar, patesi, two door-sockets (duplicates) of a temple to Gimil-Sin.

5. Ibi-Sin. Two seals dedicated to him.

Tablets dated in his reign. CT. III pl. 20 (3t ab.); VII, 25 (15815), 50 B; X, 42 B, D. LAU, *op. cit.*, 46, 169, 181, 211, 223, 237.

In this period most of the important religious texts[1] must have been formulated. Thus far literature of this class is known only from the remains of the older temple library in Nippur. The only religious text mentioning a king of this dynasty is RADAU, *Miscel.*, no. 1, second and last tablet of a dirge over the foes of Dungi.

Isin.

§ 16. Dynasty of Isin and contemporary dynasties of Larsa and Babylon[2].

1. Išbi-Urra. Hymn (fragment) mentioning him, IV R. 35, no. 7[3].

2. Gimil-ilišu.

3. Idin-Dagan. Hymn to Ninansiannage, RADAU, *Miscel.*, no. 2. Hymn to Idin-Dagan, SCHEIL, RT. XVI, 187, cf. SCHEIL, *Sippar*, p. 131.

4. Išme-Dagan. Brick from Ur, v. SAK. 206.

1. RADAU, *Miscellaneous Sumerian Texts*, Hilprecht Anniversary Volume, and *Ninib the Determiner of Fates*, BE. Series D V, 2, has published texts which prove that the periods of the Ur and Isin dynasties saw the production (in Sumerian) of remarkable religious epics, liturgies and hymns, later edited by the Semites with Semitic interlinear translations.

2. For the author's conception of the chronology of the period, v. *Expositor*, August, 1910, *Relation between Babylonia and Canaan in the time of Hammurabi.*

3. Mentioned also in an omen text, CT., XXVII, 22, 21.

5. Libit-Ištar. Baked clay peg, CT. XXI, 18 = I R. 5, no. 18.

Gungunu, king of Larsa. One brick. A clay peg mentioning a temple built to him by the son of Išme-Dagan.

6. Ur-Ninib. Two dated tablets, HILPRECHT, BE., Ser. D, V, pt. 1, p. 38.

7. Bur-Sin. Four dated tablets, ibid.

8. *Itcr-pîša*. Three dated tablets, HILPRECHT, BE. XX, pt. 1, p. 49.

9. Ura-imitti. One dated tablet, HILPRECHT, ZA. XXI, 27.

10. Sin-iḳišam. Two dated tablets, BM. 11107, in OLZ. 1907, Sp. 461 ff. (POEBEL), and BM. 11560, BE. Ser. D, V, pt. 1, p. 37 n. 2.

11. Enlil-bani. Seven tablets, Constantinople, Ni. 353 = SCHEIL, RT. XIX, 59. BM. 11564. Const., Ni. 1898. Others not defined, v. HILPRECHT, BE. Ser. D, V, pt. 1, p. 38.

Sumu-ilu, king of Larsa; a dog inscribed and dedicated for his life.

12. Zambia. Two tablets. OLZ., 1907, Sp. 385. One not defined, HILPRECHT, ibid.

13, 14. unknown.

Nur-Immer, king of Larsa, clay peg.

15. Sin-magir. Two fragments of a cone, WEISSBACH, *Miscel*, pl. I.

16. Damiḳ-ili-šu. Six tablets; SCHEIL, RT. XXIII, 93 and HILPR., ibid., p. 49.

Sin-idinnam, king of Larsa, three clay pegs and one brick SAK. 208-11.

§ 17. With the disappearance of the dynasty of Isin whose members were themselves Semites, Babylonia must have been thoroughly Semiticised. The contracts written at Babylon, Sippar and Erech are in the main Semitic from the middle of this dynasty onward. Nippur, however, continued to be a Sumerian speaking city as late as the rise of the Sea Dynasty under *Iluma-ilā*[1]. Sumerian seems to have been the official language of Arad-Sin (*Eri-agu*) and Rim-Sin, last of the kings of Larsa [SAK. 210-221], as well as of a late dynasty at Erech [*ibid.*,

Sumerian ceases to be spoken.

1. Valuable material consisting of Sumerian business documents from this period is published by POEBEL, BE. VI, pt. 2.

220-3]. Royal inscriptions of Samsuiluna, Hammurabi, Ammizaduga and Ammiditana occasionally provided with Semitic translations (not interlinear but on different tablets or on a column to the right of the Sumerian) prove the vitality of the ancient literature as late as 2000 B. C.

Religious literature.

§ 18. The religious literature consisting of liturgies, hymns, epics and incantations comes from the Ur and Isin periods. KING has published the most perfect examples in CT. XV, 7-30[1]. RADAU gave interesting fragments of liturgies, hymns and epics in the *Hilprecht Anniversary Volume* and in BE. Ser. D, V, pt. 2. A large fragment of a Nippurian liturgy by LANGDON, *Bab.*, III, 241-9. Two long tablets containing incantations are to be found in CT. IV, 3. 4[2]. An incantation from the same period by BRUMMER, RT. XXVII, 214-27[3], and one by HUBER in the *Hilprecht Anniversary Volume*[4]. Fragments of liturgies by LANGDON in *Babyloniaca*, III 74. Lates copies of a large number of the long liturgies have been collected and edited by LANGDON, *op. cit.* A tablet has been found giving lists of the first lines of a very large number of classical liturgies, and hymns for public and private service[5]; also a short list of the titles of seventeen liturgies written on a small cylinder[6].

1. The entire collection in LANGDON, *Sumerian and Babylonian Psalms,* which see for other earlier literature. SCHOLLMEYER, *MVG.*, 1908, no 4, has given an edition of CT. XV 24-5. A large collection of unpublished religions texts in the museums of London, Edinbourgh and Oxford, in preparation by LANGDON. Texts from Nippur in preparation by RADAU and MYHRMAN. MESSERSCHMIDT also promises a considerable volume of Sumerian texts from the museums of Berlin and Constantinople.

2. Pl. 4 edited *Bab.*, III, 14-19 and a *résumé* of pl. 3, p. 20.

3. Vide *Bab.*, III, 10.

4. Vide *Bab.*, III, 255.

5. IV R. 53. Vide SBP., p. IX.

6. LUCKENBILL, A. J. S. L., 1909, October, cf. *Bab.*, III 248.

CHAPTER II.

The Origin and Principal Characteristics of Sumerian Writing[1].

§ 19. The inventors of the Sumerian script began by making pictures of objects arranged one above the other in perpendicular columns to form sentences. As they progressed, for convenience the tablet or object inscribed was turned to the left ninety degrees so as to enable the scribe to write from left to right. When this evolution took place the pictographs seem to have remained in their original positions so that they were really written lying on their left sides. This may explain why so few of the signs have retained even a slight resemblance to their original forms. The following signs can still be identified[2]. , a star. Pictographs.

1. The fundamental work on this subject is THUREAU-DANGIN, *Recherches sur l'origine de l'Ecriture cunéiforme*, 1898. Not much advance has been made on his work. Notice however the following additions. No. 10 *ma*, the gunified form occurs often, TSA. 42, obv. II; DP. 105, obv. I; also *Blau*, A. rev. No. 46, the sign is *balag* (identified by the author himself). No. 92 perhaps . No. 210, was used by the Semites in the early period for as well as . No. 261 = *šudul*, Br. 10875, v. SAK. 82 n. *e*). 262 *gig* is used for *dugud* (263) in Gud. Cyl. A 4, 17 and Ur-Bau St. 3, 6. No. 265 read *šù-luĝ*. No. 285 = *usan*, Br. 8189. No. 286, the sign inserted appears to be , v. DE GENOUILLAC, TSA. LXIV, and no. 12, rev. III. No. 448 = *giṅ* in the sense of *šiḳlu*, but in the sense of *uku* crown. No. 451 used for Gud. B 6, 52, and Cyl. A 16, 8. A great many new forms of known signs and several unidentified forms have been found. No. 4 is not the gunified form of no. 3, see p. 57 n. 3.

2. The original forms are not given here; for most cases they may be found in REC. In a few cases I have cited the texts. The importance of this subject for linguistic purposes is slight and has been greatly and ingeniously exaggerated.

half, = side[1]. a bird. *balag* = *balaggu*> *balangu*, evidently a harp or lyre[2] [cf. DP. 33 obv. I, 3]. fire, originally a low altar with flames [v. HILPRECHT, *Explorations in Bible Lands*, p. 475, figure before the seated person]. arm and fingers (right), arm and fingers (left). garden, originally an enclosure with two trees.

a double yoke of oxen. neck and head of a man; the same with beard, used for *mouth*. tongue in the mouth, tongue. [Yet , simply, used for *ime*>*me*, by convention only, for *speech*, *curse* (SAYCE, *Accadian Phonology*, p. 125)]. , water, represents the surface of a body of water with slight ripples. , totality, *šar*, a geometrical figure representing the ancient conception of the surface of the world and also the ground plan of a stage tower. the sun. *igi*, the eye[3].

fish. mountain-range. *galu*, man. foot. *egir*, hinder part, behind. Originally a man walking from left to right[4]. wedge. lordship, lord, an outstretched hand holding a scepter[5]. *mudru*[6], a combing machine used to prepare wool. *al*, a pick. *gud*, neck and face of an ox. REC., no. 4, is the picture of the scorpion; four legs on each side, the two claws and the head are visible; the spider also an eight legged insect is represented by no. 210. *su* (*uzu*?) in its original form may possibly represent a frame for stretching skins of animals.

1. *maš*, half, middle, *bar*, side, are geometrically pictured.

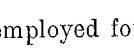
2. JENSEN in BROCKELMANN, *Lexicon Syriacum*, p. 273, identifies *balag* with , a drum.

3. For original, v. *Blau*, and CT. V, 7 obv. III.

4. So TH.-DANGIN, *Revue critique*, vol. 37, p. 202.

5. See HILPRECHT, OBI., photo 37.

6. The original sign in SCHEIL, *Notes d'Epigraphie*, no. L, in RT. XXIII. The wool-comber is the *ašlakku*, also called *mudru* = . By association the scribes used this sign for woollen garment *šiptu*. *mudru* was also used for reed-mat *burû*, SAI. 8095 (uncertain).

The sign is ordinarily employed for 'pelt, leather'.  *nim* REC. 165, a two winged insect.

Gunification.

§ 20. The principal method of inflecting signs to modify their meanings is the so called gunification or addition of several strokes, usually four or five, indicating that the signs so modified denote the superlative of the original. The word *gun* means literally 'weight, burden' (biltu), and a sign so treated is said to be gunified, that is, it represents the original idea plus the modification of greatness. The grammarians, therefore, in their lists usually place the gunified form after the simple form. The additional strokes were ordinarily added to the *top* of the sign, or when turned horizontally, to the *left* of the sign[1]. The following have been so treated.

1. *ǵa*, fish; *ǵa-gunū*, general idea 'produce in great quantity', the intensification being upon the idea of the productivity of fish.

2. *igi*, eye, as verb 'to see'. *igi-gunū*, general sense 'be bright'.

3. *sig*, 'be bright' and 'to fix'. Original . Gunified *si(g)*, *su(g)*, same sense.

4. *mušen*, bird. *mušen-gunū*, 'large bird', by convention only a variagated bird (*dar*). Both gunified signs 3+4 terminated in .

5. *tun*, band. Original. . Gunified at left = *ligir*, prince[2]. Gunified within = *uku*, crown, 'great band', and *gìn*, shekel.

6. (*itu*) month. Gunified *murub*[3], middle, literally 'great

1. The position of the gunification seems to have been chosen according to the shape of the sign. It is often found within the sign. The connection in *meaning* of the gunified and simple forms has not always been preserved.

2. *tun*, here, is from root *tin* 'be powerful', hence 'lord', a sense appearing only in the gunified form 'great lord', prince.

3. Vide CT. XII, 7 *a*, 29.

month', full-moon, middle of the month. The original sign for month is a gunified day, i. e., 'the great day'. (*murub*) is really a doubly gunified form.

7. , head. , statue (*ṣalam*). The original had the gunification within, in two forms and .

8. *ĝul*, wicked. Gunified , so RADAU, *Miscel.*, no. 3, 27 and REISNER, TU. 168, rev. 3.

9. *lik*, dog. Gunified forms , = *dùl*, to cover. Also in = [1].

10. foot; used only as verb, 'to go' (*du*) and 'to stand' (*gub*).

The gunified form of the verb *du* is , general sense 'hasten, run' = [2].

The gunified form of *gub* is , foundation, = . Vide REC., nos. 68, and 306 *bis*, and K 2839, obv. III, 7 f. = 2835, obv. 4 f.

11. *gú*, neck. The gunified form , Br. Mus. 21445, rev. 8; 21456, rev. 10; both with value *gu*.

12. *ma*, for gunified form, cf. p. 19 n. 1), both signs used for a kind of fig.

13. = . Gunified form = : both signs have the value *ur*.

14. , the gunified form only CT. XXVI, 40, col. IV, 10.

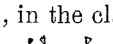
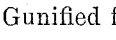
15. *éš*, house, *éš-gunū*, great house, a city. Late sign .

16. = 1 *bur* (or 18 *gan* of land, cf. CT. V, 3, col. III, and REC. 509) and = 10 *bur*. Here the gunification has a purely mathematical sense. The late sign is and , the latter never

1. Notice in no. 8 and in REC. 261, the peculiar form of the gunification by placing two lines in a slanting position above and below the sign.

2. Falsely regarded by late grammarians as composed of DU with inserted *še*. The same false analysis pertains to no. 6, which the grammarians analysed into *utu* with inserted .

used in a mathematical sense. Notice that (*umun*) and both of the gunified forms (*gašan*) are employed to express *bêlu*, lord.

17. =  , in the classical period generally in the name for Ininni[1]. Gunified form  = , apparently a late invention. In the syllabar CT. XII, 11 *b*, 25-35, both signs have the meaning *zîmu*.

18. According to the grammarians *bur* is the *gunû* of , but the ancient form of *bur* can scarcely be based upon . If however the sign in RTC. 7, III, 3, be really *bur*, then the connection of the two signs would seem to be assured. Cf. RTC. 7, III, 3, *bur* (?)-*sag* with *bur-sag*, Uruk., *Tablette de pierre* IV, 2[2].

19. *sir*, general sense 'be long', *arāku*[3]. Gunified forms [4], , *sir*, in same sense.

20. A few gunified forms terminated in the same sign as the original, REC. 313, 394, 400.

Signs placed within signs.

§ 21. Occasionally ideas are expressed by the insertion of one sign into another. For these signs the grammarians employed the formula *nig*-X-*ku*-Z-*i*-*gub*, which is to say, [sign] where in X, Z stands. A few examples will suffice to illustrate this process. , darkness, inserted into , day, to express the idea of 'night', is called *nig utta-ku-gig-gi-ga-igub* CT. XII. 7 *a*, 28. = *gal*, 'great', inserted into *éš* 'house', to express the idea 'under-world' and 'great chamber'[5], called *nig-ešše-ku-galla-igub*. = *gud*, ox, with inserted *kùr*, 'mountain', = *rîmu* 'mountain-ox, wild ox'. A considerable number of compounds are thus written, although strictly speaking the sign enclosed is a genitive.

1. But, cf. RTC. no. 5, obv. III, 2 f.; Gud Cyl. A 2, 8. 25. For the ancient sign add OBI. 94 to REC. 294.

2. The scribes regarded as the gunified form of , yet this is uncertain. Doubtful also is the explanation of as the *gunû* of . In CT. V, 7 obv. is not connected with .

3. The root *sir* = *arāku* is certain.

4. A gunification, in which the interior strokes have become three heads, in B. M. 19984 obv. 8.

5. *parṣu*.

(*eri*), 'water of the eye' is often written = *nig ā-ak-ku-igi-igub*, cf. K 2839, rev. II, 21. We therefore find compounds written both ways; thus in Gud. Cyl. A 13, 14 the word for a sacred person, devotee, *usag*, is written with enclosed in , but the word is spelled out *ú-sag-ga-ge* in SBP. 300, 1'. The inventors of picture-writing by thus introducing a *motif* into a sign were able to express involved ideas. So for instance the sign for 'city wall', *dûru*, represented a huge gate flanked on each side by a short portion of the wall. Within this they introduced the sign for *pitû*, 'open', representing the notion of an entrance, REC. 370. The same *motif* is introduced into the sign for 'month' to denote the beginning of the month REC. 237[2]. The sign for water is also introduced into signs with ingenious results. , 'to drink', = *KA* 'mouth' with *A* 'water', inserted. Cf. also *pisan*, a water vessel. The method of modifying signs by other signs did not always follow a fixed rule; for example has two signs inserted, but the same combination appears often as [3]. *še*, 'barley, grain', is inserted into the following signs; , *ḳum*, perhaps originally the picture of an instrument for threshing grain; , *gaz*[4], to thresh grain; perhaps also in , REC. 213 and CT. XV 22, obv. 8. , originally written with *še* above, or enclosed in, the sign *mušen*, bird, hence 'a grain bird', *usū*.

Signs juxtaposed.

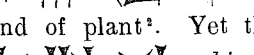
§ 22. More involved ideas were expressed by placing two signs together. For this combination the scribes employed the formula X-Z-*ku*. To represent the word for 'marsh' *apparu*, the Sumerians wrote 'reed' and 'water', which the grammarians explained as *gi-a-a-ku*, that is, the two sign-names were placed side by side and

1. First explained by RADAU, BE. Ser. D. vol. V, 2, p. 34. A variant is *ú-sŭ-ga*, REC. 197.

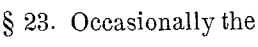
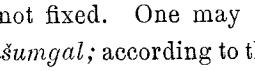
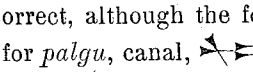
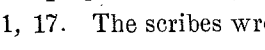
2. See THUREAU-DANGIN'S note REC. 11.

3. is due to an ancient confusion of and .

4. The sign , is probably a gunified form of , later falsely analysed into *še-gaz* > *sigišše*(?) by the scribes, see *Babyloniaca*, IV 19.

then the suffix *ku* added[1]. Three signs may be treated in the same way; = *ú-ki-i-iškur-akku*, pronounced *ḳutra*, a kind of plant[2]. Yet the grammarians often omit the suffix *ku;*  = *ki-sag-aragubbū*[3]. Not infrequently do we find this suffix appearing in loan-words which the Semites borrowed; *a-šur* = *ašurakku; a-mar* = *amarukku*[4]. Yet the majority of compound loan-words do not have this suffix[5].

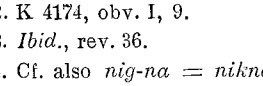
Variable combinations.

§ 23. Occasionally the relative positions of the signs in a combination are not fixed. One may write *a)*  , or *b)*  for *ušumgal;* according to the pronunciation only the second form would be correct, although the form *a)* was more common[6]. The combination for *palgu*, canal,  may be written  Gud. Cyl. A 11, 13, B 11, 17. The scribes wrote *zu* + *ab* but pronounced *abzu* = *apsu* sea. The word for king = *lù*, man, + *gal*, great, is invariably written *gal* + *lù* but pronounced *lugal*. The ideogram[7] for 'seeing' ordinarily composed

1. The pronunciation was, however, *gi-dŭr*, where *dŭr* represents the word *ṭul* > *dul*, a swamp, lit. 'reedy swamp', K 4174, rev. 7.

2. K 4174, obv. I, 9.

3. *Ibid.*, rev. 36.

4. Cf. also *nig-na* = *niknakku*. In those cases where *ki* forms the second element of the compound the final *ku* is assimilated to *ki;*  = *utu-ki-ki*, cf. LEHMANN, *Šamaš-šum-ukîn*, p. 146. The element *k*, which appears so often in grammatical texts as *ku* and in loan-words made by compounding two words, is probably connected with the emphatic particle *ge*, *ka* see § 131, originally *ke, ka*, inflected with the Semitic nominative inflection *u*. If this be the true explanation then all those loan-words which end in *ku* must be considered as construct compositions: *a-šur-a-ke*, "water of radiance", etc. Cf. *zagmukku* "beginning of the year"; *girginakku*, a chest for tablets; *imšukku*, Del., H. W., 93 *b*.

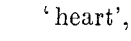
5. *e-gal* = *egallu* ∴ *pur-gul* = *purḳullu*. The most important lists of loan-words are the two publications, LEANDER, *Ueber die sumerischen Lehnwörter in assyrischen*, and LANGDON, *Sumerian Loan-words*, Babyloniaca, vol. II.

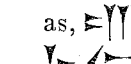
6. For *b)* v. Gud. Cyl. B 18, 22.

7. The term *ideogram* implies much more than *pictograph*. Although the Sumerian script undoubtably consisted in mere pictographs in its primitive stages, yet the earliest literary remains have preserved almost negligible traces of these crude signs. As early as 4000 BC. the system had already succeeded in writing more composite ideas by means of modifying and combining signs.

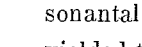
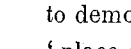
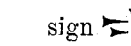
of *igi* 'eye' and *bar* 'bright', i. e., *igi-bar* = *naplusu*, or as a noun *barû* 'seer', also appears as *bar-igi* in *galubar-igi* = *barû*[1].

Writing and pronunciation.

§ 24. The majority of words in Sumerian are expressed by means of these ingenious compounds. To understand an ideogram it is, therefore, not only necessary to know the phonetic pronunciation of the word which it represents, but also to comprehend the original *motifs* which enter into it. For example the ordinary ideogram for 'oven' is composed of *ki(n)* 'place' and *izi* 'fire', 'place for fire', but the *word* for 'oven' was pronounced *abzal* = *maṣādu* or *ni-mur* = *tumru*, or *gun-ne* = *kinunu*. *ab-zal* means 'blazing chamber', *ni-mur*, 'fire-furious', *gun-ne*, 'collection of coals'. An ingenious combination for writing the word *to beget*[2] is the gunified *mušen* = fish, (see above p. 21), or by inserting the sign for 'water' into the sign for 'heart',  , really composed of *šag-a* or *a-šag*, but pronounced *peš*.

Naturally the pronunciation more often corresponds to the writing as,  *é-gal* = house-great; *ur-maġ* = dog-large; *me-lam* = *melammu*.

Rise of the phonetic system.

§ 25. The system, originally purely ideographic, had already partly passed into the syllabic stage before the period of the oldest inscriptions. The monosyllabic words became mere syllables. Since the roots are largely bi-consonantal a large number of syllables are bi-consonantal. Thus the sign  , ideograph for *ḳalag*, 'strong man', readily yielded the syllable *ḳal* and since the noun *ḳal*, derived from a root *gil*, to demolish, meant 'demolition', the scribes wrote  , literally 'place demolished', for *nidûtu*, a plot with ruined house. We have here a purely phonetic process which can be understood only by the reduction of the language to its phonetic roots. In fact we shall find that the written system even from the beginning of our knowledge of the inscriptions is much more phonetic than has been supposed. The sign  , originally used for *sag*, 'head', came to mean *sag*, 'gift', a

1. BA. V, 317, 37.
2. *ērû*.

nominal derivative of the verb *sig*, to give. In a large number of cases the final consonant was lost, thus giving rise to syllables with a consonant and vowel. originally employed for *sig*, horn, became *si*. *gin*, a reed, became *gi*. After this step had been taken it was possible to write the root *sig*, which had a large number of meanings, phonetically   *si-gi*. Syllables of this kind whose origins can be traced are ; *rig*, seize violently, > *ri*. *rar*[1] (meaning ?) > *ra*. *dad*[1] > *da*. *kag*, mouth, > *ka*. *ki(n)*, place, > *ki*. *mi*, apparently late from *gig* > *gi* > *mi*. (*e*)*me*, tongue, > *me*. *tud*, to beget, > *tu*. *til*, to live, > *ti*. *teg*, to touch, > *te*. *zig*, to rush, > *zi*.

§ 26. A large number of syllables seem to have lacked a final consonant from the beginning. *ba*, to grant, *bi*, that, *bu*, *pu*. *di*, *du*, to walk. *ga*, milk. *gu*, plant. *ĝa*. *ĝu*. *ku*. *la*. *li*. *lu*. *ma*. *mu*, name. *na*, carved stone. *ni*. *nu*, not. *pi*, ear, *pa*. *ru*, to give. *sa*, a net. *ta*. *za*, a jewel. *zu*, to know.

Original syllables without final consonant.

§ 27. The syllables *ša*[2], *šu*, *šú* (from *šuš*, to overwhelm), *ši*, *še*, were so used by the Babylonians of the classical period, the consonant corresponding to the Hebrew ש. It has been generally assumed that Sumerian possessed a sound *š*. This applies also to the syllables *iš*, *aš*, *uš*, *eš*. The Babylonian of the Code of Hammurabi clearly distinguishes two classes of sibilants *is*, *us*, *as*, *si*, *sa*, *su* and *eš*, *iš*, *uš*, *aš*, *ši*, *ša*, *šu*, *še*. It is natural, therefore, to assume that a *distinction* existed in Sumerian from which these syllables were

Sibilants.

1. Uncertain.

2. The value *ša* of the sign is probably of Semitic origin, being the Semitic relative *ša*, a translation of the Sumerian neuter relative *nig* (v. page 113). Errors have arisen by supposing *ša* to be Sumerian; for example *-gu-un-nu*, *-gu-zú*, in V R. 42 *c*, *f*, 25 f., are to be transcribed as loan-words *gargunnū*, *garguz*[*zū*]. Correct BRÜNNOW, 12175 f.

borrowed. The Semites of the period of Sarganišarri and Naram-Sin evidently had the primitive system of sibilants in which *s* corresponds to the later *š*. In these inscriptions the possessive 3d per. is written *su*, not *šu*, the shaphel appears with *s*, not *š*. *šadû*, mountain, appears as *sa-tu*. We infer that between the period of Sarganišarri and Hammurabi the Akkadian sibilants suffered permutation, and that the syllables chosen to represent *s* in the earlier period must have been pronounced *s* by the Sumerians. We would expect on the other hand to find the syllables , etc. employed by the early Semites for their *š* corresponding to *s* in the Code etc. But we find the verb *šapāku*, written -*pu-uk*, so also -*ku-un*, both pronounced *išpuk* (?) and *iškun* (?). The relative *ša* is written [OBI. 120, III, 5.]. Although the word for 'mountain' is constantly written with *s* on the *Obelisk of Maništusu*, yet it is also written -*at*, face B, col. XII 3, XVIII 31. We have, then, the following difficult situation. It seems necessary to assume that the Semitic sibilants were in process of permutation when the Semites borrowed the signs. Some words had already changed *s* > *š* as in case of the verbs cited above. The suffixes are *su*, *sunu*, *sa*, *sina*. The nouns *sumu*, *samsu*, *salim* are frequent. On the other hand the verbs *šapāku*, *šakānu*, *rašû*, *šemê*[1] are written as they would be in the Code. We assume that all these verbs suffered permutation and were pronounced with *š*. We ought to find examples of , , etc. corresponding to *s* in the Code. No word has yet been found in this period philologically connected with a word containing *s* in later Babylonian. On the above assumption the sole example of an original *š* in the early period is the proper name *Enbi-aš-tar*[2] [v. *Bab.* II, 138]. I conclude that Sumerian possessed a sound corresponding to the Semitic *š* but, beside the *š* in *aš-tar*, the only cases, where Sumerian syllables

1. See HOSHANDER, ZA. XX, 293.

2. *aš-tar* = Sabean *'Athtar* occurs in both periods written ; no other writing occurs in these periods. If permutation occurred it was pronounced *istar* in the period of Hammurabi. In any case the early Semites must have pronounced a *š* here.

containing *š* were first employed in Semitic words, contain a *š* which had been evolved from *s*[1].

Emphatic letters.

§ 27 *bis* Simple syllables containing the emphatic letter *ḳ*, which belongs apparently to the original phonetic system, are *ḳa*[2], originally employed as the unit of liquid and dry measure, *ḳin* > *ḳi*, to send[3], *ḳum* > *ḳu*, to thresh. It is not at all likely that Sumerian possessed syllables containing the emphatic letters *ṭ* and *ṣ*. The Semites were forced to employ for such syllables those signs whose values most nearly conformed to these sounds. For *ṭa* they wrote (*da*); for *ṭi* (*di*) and , the latter value derived from the Semitic equivalent *ṭâbu*[4]; for *ṭu* , original value *dun*. For *ṣa* (*za*); employed universally for *ṣi* is apparently a little-used sign in the classical texts[5]. Its original value must have been *zi*. For *ṣu* (*zum*). The syllables *aṭ*, *iṭ*, *uṭ*, *aṣ*, *iṣ*, *uṣ* all have the Sumerian values *ad*, *id*, *ud*, *az*, *iz*, *uz* and served for both simple and emphatic sounds in the Semitic script.

Origin of simple syllables beginning with a vowel.

§ 28. The syllables with the vowel before the consonant in most cases represent the original word. In other terms they are unchanged roots employed as phonetic values. *ap*, *ab*, ocean; *ad*, father, (also employed for *at*); *aga*, to do, to work, > *ag*, employed also for *aḳ* and *aḳ*. *uĝu*, poison, > *uĝ*, employed also for *aĝ* and *iĝ*.

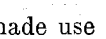
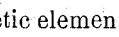
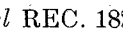
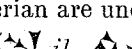
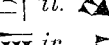
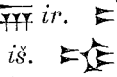
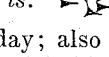
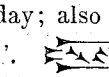
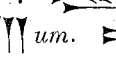
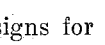
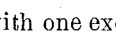
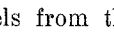
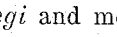
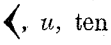
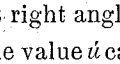
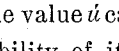
1. The permutation of sibilants in Semitic does not apply to the sibilants in Sumerian. The point to be kept in mind is that, when the Semites changed *s* > *š*, they also changed the Sumerian signs. For example the suffix for *his* appears as (*su*) in the early period, but (*šu*) or (*šu*) in the later period.

2. According to the grammarians *ḳa* is composed of *pap* and *diš*, = *pap-dešše ku*, CT. XII, 16 *a*, 16. The sound *ḳ* is proven by the loan-word *ḳū*, *ibid.*, 17.

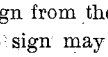
3. The original consonant *ḳ* is partly supported by the variant *gin* > *gi*, to send.

4. The Sumerian value of *dug* may have given rise to a value *di* which the Semites employed for *ṭi*.

5. Only in -*me*, 'thou art', pronounced *zi-me*, Gud. Cyl. A 6, 13.

[The Semites made use of this sign for *uḫ*, *aḫ*, *iḫ*].  *al*, pick, loan-word *allu*. *ama*, > *am*, wild-ox. *an*, heaven.  *ar* (meaning uncertain, a compound of *ŧgi* + *tal* which became a phonetic element at an early date).  *az*, *as* [*aṣ* Semitic]; composed of *pel* REC. 182, and *za*, originally written before the sign. Original meaning uncertain, perhaps a kind of medicine, loan-word *asū*. *aš*, desire *ḫišiḫtu*, curse *arratu*, also *áš* the ordinary word for *one*. *eš* thirty.  *iši* > *iš*.  *ib*, *ip*. *id*, *it* as phonetic values in Sumerian are uncertain[1].  *igi* > *ig*, 'door', employed for *ik*, *iḳ*.  *il*.  *imi*, *immi*, > *im*, bitumen.  *innu* > *in*, straw. *ir*. *gis* > *is*, wood[2]; also employed for *iz* and occasionally for *iš*. *ub*, region, quarter; also employed for *up*. *udu* >, *ud* day; also employed for *ut* which may be the original word for 'day'.  *ug* 'fierce animal', employed for *uk*, *uḳ*.  *ul*.  *um*.  *unu* > *un*, 'people', apparently a phonetic developement of *ugu*, the classical word.  *ur*, dog.  *usu* > *us*, a grain bird; also employed for *uz* (and Semitic *us*).  *guš* > *uš*; originally *guš* the word for 'male', the sign when used for *uš* means 'to follow (*ridû*)' or 'to fix, place (*emēdu*)'.

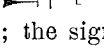
Vowel signs.

§ 29. The signs for the vowels were originally employed as pictographs, but, with one exception, they appear to have been pronounced as simple vowels from the beginning. The sign for *e* ( ) had at first the value *egi* and meant *canal*[3]. *a*, water. Three signs were employed for *u*; *u*, ten;  , *ú*, may represent a net woven with large strands at right angles with the warp, but the original meaning of the sign with the value *ú* cannot be determined. We have also to reckon with the possibility of its being a value obtained by the elision of a

1. In fact Sumerian does not seem to have developed a phonetic value *id/t*, *employed as such.*

2. This explanation is clearly to be preferred to the derivation of the values *is* and *iš* for this sign from the Semitic equivalent *iṣu*.

3. The ancient sign may possibly represent a canal. PRINCE, *Materials*, 92, made the same suggestion.

consonant; *ù* [REC. 247], derived by the grammarians from *igi-dib* . [*ù* is generally employed as a prefix to form nouns].  *i̯a* > *i*, five; the sign ordinarily employed for 5 has retained the value *i̯á*. Both signs, however, appear to have had a common origin , which became for the vowel *i* and for the number 5 by convention.

Practical hints.

§ 30. The language, evidently well equipped both for ideographic and phonetic expression, should, if clearly written, present no difficulty in conveying the ideas of those who wrote it. We have, however, to contend with peculiar obstacles, the most serious obstacle being the fact that the signs, which may have been used originally with a few fixed phonetic values, have in many cases borrowed homophonic values of widely different meanings. This confusion arose from the lack of diversified roots in the language. The root √*sig* has as many as ten different values[1]; theoretically all of these could be written with any sign which had the value *sig* regardless of its pictographic meaning. For example the sign may possibly represent a hand with pointing front finger, hence *sig* 'horn', but the sign may be employed to write *sig* = be bright (*napāḫu*, *namāru*), *sig* = to rush, pierce, (*nagāšu*, *naḳābu*), *sig* = to establish, (*šuzzuzzu*), *sig* = be weak, (*enēšu*), *sig* = seize (*aḫāzu*), *sig* = be full (*malû*), *sig* = to oversee, counsel, (*dabābu*). In this case only *sig*, 'horn' and 'to rush, pierce', belong to this sign. On the other hand it would be possible to write all of these values phonetically, *si-ig* or *si-gi*. Confusion also arose through the elision of final consonants a process which resulted in a large number of homophones. For example *dug* had the meaning 'good' (*ṭâbu*), which by elision became *du*, hence *dû* () came to mean *ṭâbu*; also , ordinary sign for the synonymn *damḳu*, came to have a value *du* [CT. XXIV, 6, 25). *dúg* () has the meaning 'be full' (*malû*), which became *dū* () = *malû*; ordinarily one would translate by *banû*,

1. The vowel *ù* written also with the signs containing *i* must be reckoned with here, so that an uncertain number of these syllables may have been pronounced *sùg*, especially those which became *sib* or *sim*.

'to build'. The translator when dealing with a sign having the value *du* must, therefore, keep in mind a very large number of possibilities. The value might represent *du* + any one of twenty or more consonants. The form of the ancient pictograph helps one to select the most probable values, but at the same time the student must risk being very wide of the mark if he have no Semitic translation to control his text.

CHAPTER III.

The Phonetic Elements of Sumerian and Sound-Changes[1].

§ 31. The script evolved by the Sumerians has the capacity of writing but four vowel sounds, low back *ā*, high back *ū* with labial rounding, mid-palatal *ē* and front palatal *ī*. It is probable that, when a separate vowel sign was employed for any of these vowels, Vowels.

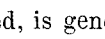
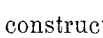
1. The principal works upon this subject are, LENORMANT, *Etudes Accadiennes*, seconde série, pp. 25-63; SAYCE, *Accadian Phonology*, Philological Society's Transactions, 1877-9, pp. 123-142; PAUL HAUPT, *Akkadisch-Sumerische Keilschrift-Texte*, p. 134 and numerous notes by the same author in other works; HOMMEL, *Die Sumero-akkadische Sprache*, Zeitschrift für Keilschriftforschung, I, 161-8; LEHMANN, *Šamaš-šum-ukîn*, pp. 131-160; PRINCE, *Materials for a Sumerian Lexicon*, § IV; FOSSEY, *Les Permutations des Consonnes en Sumérien*, Hilprecht Anniversary Vol. 105-120, also BALL, *ibid.*, 33-59. The student must be emphatically warned concerning a great deal that has been written upon sound-change in Sumerian. With sufficient ingenuity phoneticians have been able to prove sound-changes which are incorrect. Many signs have several sounds, due to synonymous roots only, as for instance = *du* and *ru*, synonymns for *banû*, to build; it is needless to assume a process $d > r$ to explain this phenomenon. Occasionally scholars in ignorance of the forms of the signs in the early period and confused by the fact that some signs with different sounds and meanings have coalesced into a single sign, have attempted to explain the multiplicity of sounds attached to signs of this kind by sound-change. The sign for example has two major values *bar* and *maš* confused under one sign in the later script. By assuming $b > m$ and $r > š$ we might arrive at the absurd result that *bar* = *maš*. = *gan* and *kar*, represents two signs *gan* and *kar*; obviously any attempt to explain *gan* = *kar* by sound-change would be ridiculous. The scribes, themselves, are frequently to blame, since they occasionally attribute meanings to one Sumerian word which belong to another word simply because both Sumerian words happen to be written with the same sign.

the *long* vowel was intended. To express any of these sounds in combination with consonants separate syllabic signs had to be chosen. In the case of signs representing closed syllables we presume that the vowel may be short or long as circumstance requires, e. g., *līg*, *lāg* or *lĭg*, *lăg*. The quality of the short vowels as well as that of the long vowels must have varied somewhat according to the consonants with which they were used[1]. The imperfect system of writing furnishes absolutely no means of determining whether the short vowels differed materially in quality from the long vowels; scholars are in the habit of pronouncing the short vowels according to the quality of the corresponding Greek short vowels, that is, with a difference chiefly in quantity. Long vowels are frequently indicated by the addition of the vowel sign, e. g., *sa-a* indicates that the vowel of the syllable *sa* is long. It is, however, customary to regard all open syllables as long even without the addition of the vowel sign. The length of the vowel in closed syllables, *ab*, *ad*, *ug*, *mug*, etc., is difficult to determine; when followed by a syllable beginning with a consonant, as *ab-kal*, the vowels of such syllables naturally become short.

Vowel *a*. § 32. The sign is generally employed for *ā* the lower velar long vowel. Another sign had the same phonetic value, usually distinguished as *á*, and appears frequently as a variant of . Only the sign is written for indicating long vowels, *ša-a*, *na-a*, etc.[2]

Vowel *u*. § 33. The system possesses three vowels for the high back velar *ū*, viz. *ù*, *u* and *ú*. Inasmuch as the Semites generally wrote their copula *ū* (וּ) with the sign , its phonetic quality is unmistakably fixed. It is the sign usually employed for the nominal augment *ū*, e. g., *ù-tud* 'begetting', from the root *tud* 'to beget'. It appears as a phonetic element in words, as *ù-mu-un* 'lord', written also *u-mu-un*, but rarely as a vowel prolongation as in *dū-ù-de*, IV R. 35, no. 6, II 5. The verbal prefix *ū*, by means of which many com-

1. SIEVERS, *Grundzüge der Phonetik*, paragraphs 760-767.
2. CT. XII, 10 *a*, 33 f.

pound verbs were formed, is generally written  , yet the form  appears in these constructions as well as in the nouns formed with the augment *ú*, cf. *ú-kúr* = *mâkalu* food, and for the prefix in compound verbs *Babyloniaca*, II, 84 f. and are the forms which regularly appear as the vowel prolongation *du-u*[1], *tu-u*[2], in the syllabars, yet for *ù* cf., *ga-mu-ù-šub*[3], *mu-ù-da-zu*[4] in classical texts.

It seems improbable that the language should have evolved three signs for *u* all having the same quality; we should have expected a middle back vowel *ō* and perhaps a labialised *ī*, i. e., *ü* the so-called umlauted *u*, Greek and French *u*. The principal proof which can be given for *ü* is the fact that the direct case ending *i* > *e* appears in certain cases as *u*, notably in the pronouns *mu* and *zu*, but in these cases the *u* may be due to the labial *m* (*me* > *mu*) which influenced *ze* to *zu* by analogy. So also in *dumu*. But cf. *galu*, *lugalu*, and for *zu*, *zi* and *si* in dialectic texts. If in fact the language possessed the value *ü*, it is no longer possible to say whether any one of these three signs possessed this value. For the probable existence of *ō* written with the *ā* vowel and *ü* written with the *ī* vowel see below under *Labialisation*.

§ 34. The signs and are invariably used to denote the vowels *ī* and *ē;* a tendency to reduce *ī* (*ĭ*) to *ē* (*ĕ*)[5] is characteristic of Sumerian. In fact all the syllables open or closed possessing the vowel *i* (*ĭ*) could be pronounced with *ē* (*ĕ*) *ad libitum*. For example the syllable *kī* in the combination *ki-el*, was pronounced *kĕ* and the whole word *kēl*, a closed syllable with long vowel[6]. Vowels *i*, *e*.

1. CT. XII, 10 *b*, 26.
2. Rm. 2588 rev. 32.
3. Cyl. A 3, 17.
4. Cyl. A 9, 4.
5. Sievers, 759.
6. Umlauted *e* and *i*, i. e., *ö*, *ü*, seem to have been written *a-e*, *u-e*, cf. *za-e* probably pronounced *zö*, BA. V, 710, no. LXIV, 6; SBP. 210, 15 f, etc. *la* = *la-e*, Br. M. 38181, 11. For *ü*, cf. *mar-tu-e*, = *martü* SBP. 210, 3; 258, 11 etc. Other examples are *ĝa-e* (*ĝö*), SBP. 278, 6, *ba-e* (*bö*), *ibid.*, l. 7, and for the sound *ö* written *e-a*, see l. 8, and 284, 18, *me-a* (*mö*). See also under *Pronouns* pp. 102 f.

Glides.

§ 35. Inasmuch as the system possessed no signs for the laryngal explosive ' (א) and the laryngal voiceless spirant *h* (ה), we must assume that the Sumerians pronounced their vowels with the smooth on and off-glides. It is necessary, however, to speak with reserve on this point as well as on many others where ignorance is forced upon us by the meager nature of the written characters.

Semivowels.

§ 36. No separate signs exist for the semivowels *i̯* and *u̯*[1], and hence the diphthongs *ai̯*, *i̯a*, *au̯* and *u̯a* were written *a-i*, *i-a*, *a-u*, *u-a*; cf. *ua*, SBP. 270, 28, the ordinary exclamation for 'woe!' pronounced *u̯a*. *au̯* in $^{d.}$*ba-ú*.

§ 37. The following table represents the major vowel sounds.

	HIGH	MIDDLE	LOW
Velars	*ū*, *ŭ*	*ō* (?) Written *ā*	*ā*
Palato-Velar		*ē*, *ĕ* Rounded *ö* written *a-e* or *e-a*	*ă*
Front Palatal	*ī* Rounded *ü* written *u-e* or *i*		*ĭ*

Notice that the script for *a* and *i* could be pronounced also *ō* and *ü* an inconsistency due to the poverty of characters for expressing sounds. The method of indicating *ö* by *a-e* and *ü* by *u-e* is apparently a late invention, not employed before the dynasty of Ur. In the early system *ū*, *ō*, *ā*, *ē*, *ī*, *ü*, *ö* together with their short sounds had to be written with

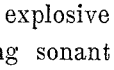
me-a for *ma-e*. *mu-lu-e* = *mulü*, Sm. 954 obv. 9; *ĝu-e* = *gü*, IV R. 14, no. 4, l. 15 [HOMMEL, ZK. I, 167]. A clear case of *ü* for *ī* is *mu-e-ri* = *müri* for *mir* = *izzu* in RADAU, *Ninib*, p. 50, l. 51. *ù-mu-e-gul* = *umügul* SBP. 282, 26.

1. Not to be confused with the spirants *j* and *w*.

only *four* vowel signs. Of these *a* stood for *ā, ă, ō, ŏ; i* for *ī, ĭ, ü*. It seems that the scribes had no special means of writing *ö* until they ingeniously hit upon using *e* to umlaut vowels.

Consonants.

§ 38. The consonants, so far as we are now able to determine their qualities and places of articulation, are the following :

1. *Velars :* the back explosive surd *ḳ* (*q*) and the front explosive surd *k;* the corresponding sonant explosive *g* must have been articulated well towards the palate in most cases. The language certainly possessed a spirant sonant velar *ǧ*[1], which when reduced becomes *g,* cf. *laǧ* also with value *lag*, *ǧir* > *gir*[2], *ǧaš* = *maḫāṣu* and  *gaz* = *maḫāṣu*. The velar voiceless or surd spirant *ḫ* appears to have been the actual Sumerian value in several of the signs containing *ǧ* as *iǧ, ǧi, ǧa, aǧ* etc. The reduced value of this sound would be *k*, for which cf. *ǧa*, *ḫa* with value *ku*. In fact the same set of signs served for the syllables containing *ǧ* and *ḫ*.

2. *Palatals :* the semivowel *i̯* written with the vowel-sign *ī* ( ) occurs only before *a* and chiefly in the combination *i̯á* , *i̯à* , *i̯ā* , and *i̯a*. The sound occurs in the complete palatalisation of *l*, cf. *malla* > *maii̯a*, written *mal-i̯a*, CT. II, 14, 15, also in *ǧe-ni-ib-il-i̯a-dúg*, pronounced *ǧenibiii̯adúg*, Radau, *Miscel.*, no. 4, 5[3]. This semivowel developed between the vowels *a-a* = *aii̯a*, consequently we find *mà-mà-a-a* = *mamaii̯a* [Poebel, no. 18, 13], whence the combination took on the values *i̯a*, *ai̯*, and the Semites wrote it interchangeably with to express their own diphthong *i̯a*. Perhaps also palatal nasal *ñ*. See below. In the case of the *g* which becomes *d*, it is probable that we have to do with the sound *ǧ*, a palatal spirant.

3. *Dentals :* the voiced and voiceless explosives *d* and *t;* a spirant

1. Arabic ج, rare in Indo-Germanic languages, v. Sievers, 344.

2. Rm. 2588, l. 44 and cf. Meissner, SAI. 2864.

3. The first to make a clear statement on this point was Ranke, *Personal Names*, p. 12; a more detailed note by Poebel, p. 3, and later by Radau, l. c.

interdental θ, if it existed at all, must have appeared in writing as *t*, since no special set of signs appear to have been reserved for combinations containing this sound.

4. *Labials :* The voiced and voiceless explosives *b* and *p*, perhaps also the labial spirant *w*, which curiously enough appears to have been written with signs ordinarily reserved for syllables containing *p*, viz. [1] and . The only proof which can be adduced for the existence of the *w* in Sumerian is the fact that both these signs (at least) were employed by the Semites for the syllables *wa*, *we*. The choice of syllables containing *p* to express the sound *w* leads to the inference that this *w* of Sumerian was not voiced, but corresponded closely to the sound *wh* in English *when*[2]. The sonant *w* was apparently also written with signs containing *m*. *m* = sonant *w* in Sumerian is based upon two arguments, *a*) the Semites also employed *m* for their labial sonant *w*, and *b*) *m* frequently interchanges with *ñ*, a nasalized *i*, as in *dingir* = *dimmer*, i.e. *diñir* > *diwer*. See LENORMANT, *Etudes Accadiennes*, seconde Série, p. 26. The *labio-dental spirants v* (sonant) and *f* (surd) cannot be proven. If they existed at all, we suppose that they must have been written with signs containing *b* and *p* respectively.

5. *Sibilants :* The language clearly possessed the two front dorsal sibilants *s* and *š* concerning the articulation of which we have only the evidence of Semitic usage, the *s* corresponding to *samek* and the *š* to *šin*. Of the corresponding sonants *ź* and *ž* (Arabic ژ) only *ź* is fully certified. If *ž* existed at all, it must have been expressed in those syllables which contained *ź*. We might infer the existence of *ž* from the sound-change *ź* > *š* in *źi* > *ši*, the late word for *napištu*, breath of life; it is difficult to account for the change here unless we assume the value *žu* instead of *ź;* changes such as *ušu* > *uzu*[3] also favour the supposition of a sound *ž*.

6. The sounds *l* and *r*, or the lateral and coronal liquids. The

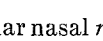
1. Cf. *wa-wa*, SBP. 336, 18.
2. SIEVERS, § 326.
3. In the word for sunset *erib šamši* .

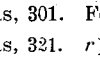
frequent interchange of *r* and *š* excludes the species of *r* known as the guttural *r* closely allied to *ĝ*, and points to an alveolar *r* which is articulated in much the same position as *š*[1]. The interchange of *l* and *r* indicates a *cerebral ṛ* and *ḷ*, but it would be rash to postulate this sound of *r* and *l* as the ordinary pronunciation[2].

More frequent is the nasalized *l*[3] interchanging with *n* as in *til* > *tin*, *dul* > *dun* or the reverse process in *dun* > *duḷ*. [LEHMANN, p. 150.]

7. *Nasals :* labial *m*, dental *n*, palatal *ñ*, velar *ng*. The latter sound in forms like *dungi, dunga* (CT.XXV, 48, 10). *inga* occurs frequently in verb-forms[4], for an earlier *imma*. The most plausible explanation would be to assume a palatalised nasal *ñ* after the palatal vowels *i* and *e*. JENSEN has already proposed this explanation for *ki-bi-gar-ra* = *ki-bi-in-gar-ra*[5], where *g* is palatalised after *i*, pronounced *kibiñarra;* the same process has occurred in *é-gar* = *ingar* (= *igaru*), pronounced *iñar*, as well as in the word for 'farmer', *ikkaru*, from *ikkar* < *īkar*, which in dialectic Sumerian became *iñar* written *engar*.

According to V R. 11 *c* 20, the sign had the value *engad*, which evidently has proceeded from *āgad, aggad*, since the classical value is *aka* > *aga* with elided *d;* when, however, the root *āgad* was prefixed by the element *ki* containing the palatal vowel *ī* the whole became *kengad* pronounced *keñad*.

The velar nasal *ng* is apparently certain in *engima* () and *nanga* ( ). The palatal *ñ* after *i* and *e* offers the only reasonable explanation for the process *mm* > *ng* after *i*. The dialectic *dimmer* for *digir*[6] > *dingir* (*diñir*) god, and *kengir* > *šumer* shew the

1. SIEVERS, 301. For this change, cf. *dur* > *tuš* = *ašābu* written  .

2. SIEVERS, 321. *r* > *l* in *tu-ul* = *rabû* for *dur* = *rabû*.

3. SIEVERS, 318.

4. *ingamubdug*, CT. XV, 24, 13; *inganada, inga-urri*, SBH. 130, 22; *ingasir*, BA. V, 533, 3; *ingadateg*, ASKT. 110, 30; *ši-in-ga-bul-bul*, IV R. 28 *a* no. 2, 11.

5. ZK. II, 103, also HOMMEL and LEHMANN; v. BRÜNNOW, no. 9734.

6. *digir* was the original pronunciation, as is proven by the loan-word *digirū*, K. 2100, IV, 10.

reverse process. It will be seen, therefore, that palatal *ñ*, always written *ng*, on the one hand became labial *m*, on the other hand it represents the end of a species of palatalisation of gutturals *g* > *ñ* or *k* > *ñ*.

§ 39. The following table represents what I conceive to have been the Sumerian consonantal system[1].

	LABIALS	CORONAL			DORSAL		LARYNGALS
		Cerebral	Alveolar	Dental	Palatal	Velar	
EXPLOSIVE.						*k*	
a) surd	*p*			*t*		*ḳ*	
b) sonant	*b*			*d*		*g*	
SPIRANT.							
a) surd	*w* (?)		*s*		*š*	*ḫ* (?)	*h* (?) *ḥ* (?)
b) sonant	*w* (?)	*ḷ*	*z*		*ž* (?)	*ĝ*	
		r	*r*		*j*, *i*		
			l				
NASAL.	*m*	*l*		*n*	*ñ*	*ng*	

Palatalisation.

§ 40. Full palatalisation[2] occurs only in the process *alla, ala, ila* > *aiia*, discussed above under *palatals*.

Partial palatalisation occurs in : *a*) *dentals to sibilants* before the vowel *ī*. *dim* > *zem* = *banû*, V Raw. 11, 32; *dug* > *zib* = *ṭâbu*[3],

1. Constructed after SIEVERS, p. 147. Compare also HOMMEL, ZK. I, 164 and LEHMANN, *op. cit.*, 156-160. It must constantly be kept in mind that owing to the deficiency of the script several signs had double values: signs containing *p* might also represent *w* (surd) and *m* frequently represents *w* (sonant). *ng* represents both *ng* and *ñ*.

2. Compare LEHMANN, *Šamaš-šum-ukîn*, p. 149.

3. It is difficult to account for the change *u* > *i* in this word, a change which must have been carried out before the dental passed into the palatal sibilant. We may perhaps assume the value *ü* for *u* in this instance.

birku; anir > *ašer* = *taniḫu*, and *nir* > *šer* = *etillu; ne-gar* > *še-gar* = *tumru*[1]. *t* > *š* in *muten* > *mušen* = *iṣṣuru*, bird. Also after *i* as in the name of the goddess *Nidaba* > *Nisaba*[2]. Before palatal *a* as in *dug* > *dag* (?) > *zag* = *ṭâbu*. [JENSEN, LEHMANN and HOMMEL assume a middle step *ñ* > *i̯* > *š*, i. e., *anir* > *añir*, *a̯ir* > *ašer*, ZK. II 104. It seems that HAUPT first discovered the change *n* > *š*, see ibid. p. 103.]

b) *Velars to sibilants*[3]*; k* > *š* before *ī*, in *ki-en-gin* > *kengir* > *šemir*, *šumer* (*e* > *u* due to the labial *m*). Perhaps also in *kigal* = שְׁאוֹל where the *g* may have suffered complete palatalisation and then disappeared, yet this explanation must be considered doubtful since no Babylonian form *še' ālu** has been found.

c) *Velars to palatal nasal*[4]*; g* > *ng* (*ñ*) *: egar* > *ingar; digir* > *dingir*. The process *g* > *ñ* > *m* is carried through in *digir* > *dingir* > *dimmer* and in *kanaga* > *kanaña** > *kanama** > *kalama*.

d) *mm* > *ng* (*ñ*) only in verbal prefixes after vowel *ī*, *immasir* > *inga-sir*, see above under nasals. [Pronounced perhaps *iwwasir* > *iñasir?*]

§ 41. Closely connected with palatalisation or the tendency to accommodate sounds to the palatal vowels *ī* and *ă*, is labialisation[5] or the tendency to accommodate sounds to the rounded or labialised vowels *u*, *o*, *ü*. In Sumerian, however, the process *g* > *m* and *g* > *b* Labialisation.

1. Cf. BRÜNNOW, 4633 with 7486, also JENSEN and HOMMEL, ZK. II 103, and LEHMANN, 148 f.

2. THUREAU-DANGIN, RA. VII, 107 infers the aspirated sound of *d* after the vowel but aspiration in Sumerian is questionable. The example *šă-tùr* > *šasurru*, [BR. 8010 and DEL., H. W., 677 *b*] cited by the same scholar is a change due to Semitic influence, since the correct loan-word *šaturru* DEL. *ibid.*, 696 *b*, and LEANDER, no. 225, shews that the word was correctly pronounced by the Sumerians.

3. LEHMANN and HOMMEL, ZK. II, 99-102 have explained the value *ku* [𒆠] as classical for *šú* also written 𒆠𒍑, but not only is *šú* the earliest and only pronunciation for the postfix but the two values belong to originally different signs 𒍑 and 𒆠. I imagine that both of these scholars have abandoned this explanation.

4. See above under *nasals*.

5. SIEVERS, 492 and 755.

occurs before and after all of the vowels, so that it is difficult to resist the inference either that the glide *u̯* developed between the consonant and vowel in certain cases[1], or that the script for *a* and *i* really indicated the sounds *o* and *ü* in these cases.

a) *Velar g* > *m* (*w*) before *ū*. *ǵur* > *mur* for the sign : *gun* > *mun* = *biltu*, written (*gú-un*) and *mu-un*.

b) *g* > *m* (*w*) before *i*; *gir* > *mir*, *mer*, often in *gǐr* = *šêpu* 'foot' and *me-ri* = *šêpu*; *gir* > *mir* = *izzu* (often *me-ir*), see the sign in BRÜNNOW. *giš* > *miš* > *meš* = *idlu*, thence (through influence of the labial) *muš*. *gín* > *mèn*, both values for the sign .

c) *g* > *m* (*w*) before *a*; *gal* > *mal* = *šakānu*, *bašû*; *šagan* > *šaman*, a leather bag[2]. *agar* > *amar* = *igāru*[3]. *garza* > *marza* = *parṣu*[4]. Also *mar* = *târu* 'turn', presupposes a form *gar*.

d) *g* > *b* after *i*; *sig* > *siba* = *šaplu*, Gudea, Cyl. A, 4, 18; *sig* > *še-ib* = *libittu* 'brick'; *sig* > *sib* = *ellu*.

e) *g* > *m* (*w*) after *i*; *sig* > *sim* > *zem* = *nadānu*, also *sum* by influence of the labial. *en-gè-gi* > *engima*, CT. XII, 49, 10. After *a*; *kanag* > *kalam* = *mātu*[5].

f) *g* > *b* after *a*; *šag* > *šab*, 'heart'; *tag* > *tab* = *sapānu*; *aga* > *aba* = *arkatu*. Also *ǵ* > *b* in *taǵ* > *tab* = *eṣēpu* 'to increase'.

g) *g* > *b* after *u*; *tug* > *tub* = *nâḫu*; *šug** > *šub* ( ), general sense of 'be bright', from root *sig* > *šig*; *dug* > *zeb* = *birku*, 'knee'.

The sound change in *d*, *e*, *f*, may be due to the influence of a final vowel which in most instances has been lost. *šag* > *šab* could not have been carried through unless the original form had been *šaga*, *šagi* or *šagū*(?). In the case of *šaga* and *šagi* we must assume *šagu̯-a*, *šagu̯-i*. If we assume in these cases for

1. See BROCKELMANN, *Vergleichende Grammatik*, p. 208, § 80. This assumption would be necessary in the case of the vowels *i* and *a*, e. g., *giš* pronounced *gu̯-iš*, *gal* pronounced *gu̯-al*. On the other assumption these words would be pronounced *güš*, *gōl*.

2. *Babyloniaca*, II, p. 116.

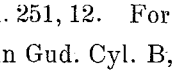
3. *Ibid.*, 109.

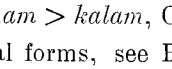
4. HAUPT, ASKT., p. 134.

5. For *g* > *m* in *kanag* > *kalam* = *mâtu*, see above § 40 *c*.

the vowel $\bar{a}$ a pronunciation $\bar{o}$ and for $\bar{e}$ the sound $\bar{u}$, the difficulties would disappear, since all of the vowels would then be rounded. We have already seen that *a-e* probably represents umlauted $\bar{e} = \bar{o}$, hence it may not be at all improbable that in lack of a sign for $\bar{o}$ the scribes wrote $\bar{a}$ and for $\bar{u}$ they employed $\bar{e}$ as well as *u-e*[1].

§ 42. $n > m$; $en > im$ in *imma* = *bêlûtu*, IV R. 21* *b*, 26. The reflexive pronoun *ni* appears as *immu* perhaps for *imi*, unless the change be in the opposite direction $imi > ni$, an hypothesis favoured by the constant writing . *erin* > *erim* = *ṣâbu*, 'soldier'. n > m.

§ 43. $r > l$, that is cerebral $\underline{r} >$ cerebral $\underline{l}$[2]; *tur* > *tul* = *ṣiḫru*, little, *tūr* = *ṣiḫru* and  *tu(l)-tu(l)-lá* = *ṣiḫru*; *dûr* = *rubû*, and *tu-ul* = *rabû*, VATh. 251, 12. For the sign with value *dul* for *dur* cf. *šù-* = *šudul* in Gud. Cyl. B, 15, 10. *ur* > *ul* the demonstrative, see § 164. r > l.

§ 44. $\underline{l} > \underline{r}$, in *dŭr* for *dul* 'swamp', only in  *gi-dŭr* = *apparu*. l > r.

§ 45. $n > l$, and $l > n$, interchange of *n* with nasal *l*. *a*) $n > l$; *kanaga* > *kalama*. *kanam* > *kalam*, CT. XII, 27 *a*, 9 f. *an-gub* > *al-gub*, often in late verbal forms, see BRÜNNOW, p. 544; only once in early texts *al-zu-zu-a*, *Syntaxe*, p. 241. n > l, l > n.

udun > *udul*, a word for 'crock, jug', loan-word *utunu* from an original *utun* > *udun* ; for *udul*, cf. (*udul*) = *diḳaru*, MEISSNER, SAI. 2691.

dun > *dul*, 'trench, hole', (*dun*) = *šuplu* and (*dul*) = *šuplu*. *munu* > *mel* = *ḫimṭitu*, 'burning', CT. XII 50, lines 14 and 10[3]. *aga-*

1. After considerable reflection I have given preference to the second theory. Professor SWEET with whom I discussed this point prefers the former explanation. Professor SAYCE agrees with SWEET. Nevertheless the prevalence of labialisation forces me to assume some more universal cause than the sporadic development of a labial glide.

2. SIEVERS, 770.

3. See also LEHMANN, p. 150.

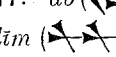
nutilla > *agalatilla*=*agalatillū*, DELITZSCH, H. W., 16 *b*[1]. *n* > *l* often in *na* > *la*, negative verbal prefix[2].

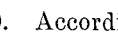
b) *l* > *n*; *dul* > *dun* in *šudul* > *šudun*=*nîru* 'yoke'. *dul* > *dun*= *katāmu* 'to cover', (*dul*) and (*dun*) = *katāmu*. In the two words for the river Tigris, Hebrew חִדֶּקֶל, and Babylonian *idigna*, the form with *l* is probably the original, since loan-words usually represent the classical form[3].

r > s. § 46. *r* > *s* and *š*; alveolar *r* becomes sibilant. Professor SWEET informs me that this change tends to prove that the *r* was not trilled. The change here is also from lenis to fortis or a dynamic change[4]. *dur* > *tuš* = *ašābu*. *duru* > *dusu* = *agālu*, SAI. 3405. Perhaps also in *ur* > *uš* = *emēdu*. [Frequent also in Semitic, cf. *šūru* > *šušu*, 'wicker-work', and *puzru* > *puzzu*, KING, Chronicles, II, 89, and CT. XIII, 43, Br. M., 47449, l. 11]. *er* > *eš* = *bakû*, 'to weep'.

n > r. § 47. *n* > *r*; *unuk* > *uruk* in the word for Erech. *kengin* > *kengir* > *šumer*. Perhaps also in *dul* > *dun* > *dur* = swamp, marsh.

d > l. § 48. *d* > *l* as in Latin *dacruma* > *lacruma*; *dib* > *lib*, > = *šûtuḳu*.

b > m. § 49. *b* > *m*; possibly *m* here = *w* sonant, hence an explosive > spirant, SIEVERS, 777. *ab* ( ) = *rîmu* and *am* () = *rîmu*. *dib* ( ) = *sanāḳu* and *dīm* () = *sanāḳu*.

g > d. § 50. *g* > *d*; *agar* > *adar*, *gim* > *dem*, ASKT. 114, 16 and 21. *igi* > *ide* = *ênu* 'eye'. *age* > *ade* = *edû* 'flood', ASKT. 98, 34. *sig* > *sidi*, >  = *šuḳamumu*. Also *ǧ* > *d* in *muǧ* > *mud* = *alādu*, LEHMANN, p. 150. According to SWEET this change is impossible unless

1. This change was discovered by PRINCE, *Materials*, § IV.

2. Examples, cited in *Syntaxe*, p. 257, are *la-ba-sig*, Gud. B 4, 10, *la-ba-ūr* 7, 30, *la-ba-ni-lal-e*, E 9, 12 and *la-ba-ta-è*, Cyl. A 9, 26. BRÜNNOW 986 has four examples. Add SBH. 110, 28, *la-ba-gub* = *ul izzaz*, 66, 21 *la-ba-an-tuk* = *ul i-ši* and *la-ba* 'it is not paid', HUBER, *Hilprecht Anniversary*, p. 202.

3. This change of *l* > *n* is common is Semitic, cf. חֲלָצַיִם > *ḥinṣā*, loins (HAUPT).

4. Cf. HOMMEL, ZK. 1, 177 and SIEVERS, no. 826.

the *g* represents the sound *ĝ* as in *gem*[1]. *giš* > *diš* in = *giš* > *keš* > *diš* = *zikaru*, v. *Babyl.*, IV, 31. *ĝen* > *gen* > *dè-en*, the ordinary precative prefix of the verb.

§ 51. *g* > *n*; *ug* > *un* = *nišù* 'people', cf. *Babyl.*, III, 75, note 5. The process *teg* > *ten* is due to assimilation, see below § 55. g > n.

§ 52. Substitution of a fortis for a lenis. *g* > *k* in *kà-am-ni-gul-e*, a precative for *ĝa* (> *ga*)-*am-ni-gul-e*, SBH. 31, 10. *azag* > *asakku*, *Babyl.*, II, 107; for the form *asaku*, v. CT. XV, 49, III, 12 and 50. *z* > *s* also in *zabar* > *siparru* and *guza* > *kussū*, notice the change *g* > *k* in this example and *b* > *p* in *zabar* > *sipar*; *é-gal* = *ekallu*, 'palace'. *èš-laĝ* = *ašlaku*, 'a wool-cleaner, carder', . Fortis for lenis.

§ 53. *s* > *š*, possibly due to the palatal vowel *ī*, [BROCKELMANN, p. 207, *e*)]; *isiš* > *iši* 'wailing'; *gis* > *giš* 'wood'. An example, possibly due to Semitic pronunciation of the words, is *sig* > *šag* = *šaplu*. s > š.

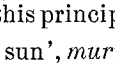
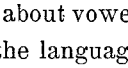
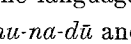
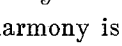
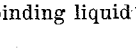
§ 54. Lenis for fortis; *ušu* > *uzu*. Lenis for fortis.

§ 55. *a*) Progressive; *teg* > *tem* > *ten*, where the labial *m* becomes dental *n* by influence of the dental *t*. This is the explanation I assume for *teg* and *te-en* = *pašāḫu*, (*teg*) > . *sig* > *sik* = *šaplu*, assimilation of sonant *g* to surd *k* by influence of the surd *s*. *ĝaš* > *ĝaz* = *maḫāṣu*, V R. 50 *a* 53, *šu-ĝa-za*, 'with a smiting hand'. Assimilation.

b) Regressive; *duš* > *tuš*, where the surd *š* assimilates sonant *d* to surd *t*; this process must be assumed for the change *dur* > *duš** > *tuš*, = *ašābu*. *sig* > *zig* = *nazāzu*, V R. 50 *a* 51; surd *s* becomes sonant *z* through backward influence of sonant *g*.

§ 56. The principle of vowel harmony, which plays an important part in the phonology of Sumerian, was discovered by the founders of the science, SAYCE, AMIAUD, HOMMEL, LENORMANT, HAUPT, and has been recognized by all competent phonologists who Vowel harmony.

1. The most plausible explanation of this change is to assume a palatal *ĝ* and a glide *i̯* between *ĝ* and the following vowel. [Suggested to me by SAYCE.]

have written upon the subject, most recently PRINCE, *Materials*, p. XV. The following list though not exhaustive contains the most important examples. *ešbar* > *ašbar* = *purussu*. *ešeman* > *ešemen* = *melultu* and *kippu*, 'chamber of joy'. *egar* > *amar* = *lânu*, V R. 11 *d*, 50. *anigin* > *enigin*, II R. 29 *a*, 29 = CT. XIX 21, K 4393, obv. 9. *a-mar* = *abubu* is probably for *a-mir*, 'raging water'. *anim* > *enim* = *šamû*, 'heaven'. *gurin* > *gurun* and *gurin* > *girin* = *enbu* 'fruit'. ^{ilu}*šunirda* = *šenirda*. *asir* > *esir* =  [1]. *utima* > *itima* = *etutu* 'darkness', B. M. 34950, 7. *ki-ku* > *ki-ki*, passim in sign-names, as *ešgunû-kiki*, *utu-nun-kiki*, v. BRÜNNOW, p. 572. *sumag* > *samag* = *umṣatu*;  and  = *samag*, for *su-mag*, 'distress of the body'; *sumag* > *sumug* = *šûlu ša ṣurri*,  . *dupšar* > *dapšar* in loan-word *dapšartu*, II R. 24 *a*, 6. *lupeš* > *lipeš* = *libbu*, , for *lû* 'man', and *peš* 'heart'. *usag* > *usug*, see the glossary. *kenkal* > *kankal* = *nidûtu*,  . *eš-u* > *ušu* = 30, composed of *eš* 'three' and *u* 'ten'. *šuten* > *šiten* = *malāku*, CT. XIX, 17 *a*, 28 (*šiten*) . *šiten* derived from *šu* + *ten*, 'to put into a resting place', a pavement.

da-du-a for *du-du-a* = *āliku*, II R. 16, 28.

Harmony in noun forms.

§ 57. Following the tendency to reduce all the vowels of a word to the same sound, the language possesses a number of words formed on this principle, e. g., *dagal*, 'wide', *ama* 'mother', *dumu*, 'son', *babbar*, 'sun', *murub*, 'centre', *nagar*, 'carpenter', *urudu*, 'copper', *lagar*, 'psalmist', *alal*, pail, etc., etc.

The effort to bring about vowel harmony in the prefixes of verbs is evident at all stages of the language. *mu-un-du-tur-tur-ne* (*du* for *da*), IV R. 15* *b*, 62. *ĝu-mu-na-dû* and *ĝe-im-mi-gi* in the same construction, CT. I, 46, 1 f. *ĝu-mu-ĝul-li-en*, CT. I, 46, 14.

The principle of harmony is carried so far that case endings are assimilated to the vowel of the root, e. g., *mupadda intuk*, 'he has a name', where we expect *mupadde*.

1. Notice that the original writing is maintained although the pronunciation had changed. The scribes evidently felt the force of the pictograph *a* water + *sir* pitch, = *iddû*, bitumen, 'binding liquid'.

§ 58. *šunir* = *šurinnu*, 'emblem'. Metathesis.

§ 59. *a*) Consonants : *êš-êš* = *isiš*, 'to weep'. Differentiation.

gĭr > *kir*, 'to hasten'. *gil* > *kil*, 'to hew'. Sonants dissimilated to surds to avoid two sonants in one syllable.

b) Vowels : *edu* for *udu*, 'sheep', IV R. 20 obv. 26 [HOMMEL]. *elal* for *alal*, 'water-bucket', [PRINCE]. *šu-dŭ-a*, 'to take in the hand', becomes *šu-di-a*, II R. 24 *a*, 6. *dû-suǧur* > *dasuǧur*, 'a fish', Gud. Cyl. B 12, 1 and CT. XV, 26, 15.

§ 60. *a-i* = *a* in *kara-innib-dū-e* = *karannib-dū-e* POEBEL, no. 57, 22; *gara-innib-kú-a* = *garannib-kúa*, no. 4, 15. Vowel contraction.

§ 61. The script does not enable one to determine whether the language possessed syllables beginning with two consonants; it is consequently impossible to detect the existence of affricatives as *ts*, *pf*, or aspirates as *ph*, *kh*, etc. Affricatives.

§ 62. Characteristic of the language is the dropping of final consonants thus reducing the bi-consonantal stems to a single consonant and vowel. *sig* > *si*, *gin* > *gi*, *mun* > *mu*. The disappearing consonant is often replaced by a vowel, thus *nad* 'bed', appears as *ná-a*, *kur* 'to eat', as *kù-a*[1], *duǧ*, 'to ransom', as *dŭ-a*[2], *darig* > *da-ri-a* = *ṣabāru*, 'to seize, take', often in *maš-da-ri-a*, 'property'[3]. The root *dem* = *šasû* is constantly written *de-a* in the compound *gù-de-a*. *di-e* = *šaḳù*, *tabāku*, *šapāku*, 'to pour out', for *dib* connected with *dub*. Apocopation.

A considerable number of syllables have suffered elision at the beginning[4], as *ǧur* > *ūr* = *tertu*; *kùr* > *úr* = *kapāru*; *mul* > *ul* = *kakkabu*; *giš* > *iš*, *muš* > *uš*. *gidim* > *idim* = *edimmu*, 'ghost'. Also *ág* and *ăm*, the well-known abstract prefixes may be derived from *nag* (< *nig*) and *nam*.

§ 63. The Semitic grammarians often distinguished the forms Dialects.

1. POEBEL, no. 4 obv. 15.

2. MEISSNER, SAI. 7508.

3. In V R. 50 *a*, 49 *in-dari-a* the *a* serves also to indicate the dependent construction.

4. SIEVERS, 504.

which had suffered phonetic decay by the term *eme-sal* or 'woman's tongue'. *sá-gar* = *māliku*, and *sá-mar* = *māliku (eme-sal)*[1]. *giš* = *rabû* and *mu(š)* = *rabû (eme-sal)*[2]. The scribes thus indicate the forms with *m* for earlier *g* as *eme-sal* forms. *labar* for *lagar* = *kalû*, 'psalmist', is called an *eme-sal* form[3]. The change *igi* > *ide* = *bunu* is called *eme-sal*[4]. In fact the grammarians drew up syllabars in which the earlier and later forms were placed side by side. Thus K 4319+4604[5], obv., col. II, 23-7:—

EME-SAL	EME-KU	SEMITIC
a-da-ar	*a-gár*	*ugaru*, 'field'.
a-ba	*a-ga*	*arkatu*, 'the future'.
a-še-ir	*a-nir*	*ittu*, 'wailing' (?).
ir ba-an-zi-em	*ir ba-an-tum*	*bikitum iškun*, 'he instituted wailing'.

Assyriologists have generally inferred that the expression *eme-KU*[6], which the scribes translated by *lišan šumēri*, indicates the classical or original idiom in distinction from the decayed forms *eme-sal*. I have, following this accepted interpretation, placed the term *eme-KU* over the column containing the original words. Yet we cannot regard this interpretation as final, for *eme-sal* is quite as much a *lišan šumēri* 'Sumerian language', as the classical forms. As a matter of fact *eme-KU* has not been found in any connection where it is clearly contrasted whith *eme-sal*, and it may be that the term was not employed in the sense of 'classical tongue'[7].

1. CT. XIX, 18 rev. 15 f.

2. *Ibid.*, 18 f.

3. CT. XII, 41, 43. Cf. *ibid.*, l. 40, *mulu* for *galu* = *kalû*.

4. CT. XII, 33 obv. 6 f. The term *eme-sal* seems to have been applied not only to forms which had suffered phonetic decay but also to words which had come to be employed with extraordinary meanings. For example *tur* = *ṣaḫru*, CT. XIX 18 rev. 20, is accompanied by the *eme-sal* equivalent *gi(n)* = *ṣaḫru*, 'child', a colloquial use of the root *gin*, to beget.

5. HAUPT, ASKT. 105 ff. = V R. 11.

6. See p. 3 f.

7. The Berlin Vocabulary, V. A. Th. 244 [ZA. IX, 159-164] mentions the following dialects, *eme-sal*, *eme-gûd-da*, *eme-mùš* (also *eme-mùš-a*), *eme-TE-NAD*

The sound-changes discussed in this chapter can all be exemplified in the classical inscriptions from Urukagina onward and decayed forms occur side by side with original forms in all parts of Sumer, so that the so called *eme-sal* cannot denote a local dialect as has been presumed by those scholars who first observed these phonetic variants.

eme-si-di, and *eme-gal*. An interpretation of these terms which, with the exception of *eme-sal* occur only here, must be conjectural. *eme-gùd* = *lišanu ēlû*, 'lofty speech'; *eme-mùš* = *lišān zîmi*, 'speech of adornment'; *eme-si-di* = *lišan mêšari*, 'correct speech'; *eme-gal* = *lišānu rabû*, 'great speech'. Concerning *eme-TE-NAD* we have not the slightest basis for conjecture.

CHAPTER IV.

The Determinatives[1].

Principle of determinatives.

§ 64. Although Sumerian makes little attempt to distinguish the genders and there are no orders of declensions whatsoever, yet it possesses a thorough system of determinatives by means of which whole groups of words are classified. The principle of classification is strictly materialistic, a word being determined by the general name of the natural group to which it belongs. Thus an object made of leather would be preceded by the word for leather *su* as $^{su}esir = šênu$, 'sandal, shoe'. Names of different kinds of fishes and birds are preceded or (in these two cases) more often followed by the words for fish (*ǵa*) and bird (*mušen*). *unagga* (*mušen*) = *aribu*, 'raven'. *uz-tur-*(*mušen*) = *paspasu*, *tu* (*mušen*) = *summatu*, 'dove'. *sur-dū-*(*mušen*), = *surdū*, 'falcon'[2]. *NUN-*(*ǵa*) = *agargarū*, a salt water fish[3]. *ǵa* precedes its word in ^{ǵa}nam, Nikolski, 270 obv., col. III. On the botanical side the grammarians recognize but two great groups, the woody exogenous group and the vegetable endogenous group; the former is determined by the word for wood *giš* and the latter by the word for plant *ú* (*šammu*). On the zoölogical side, beside the great divisions of birds, fishes, and serpents (*muš*), the Sumerians attempted a more minute classification of insects. The principle of classification was not strictly scientific; we have here three great orders :

1. An antiquated discussion of determinatives by Lenormant, *Études*, 2nd *Série*, p. 43 f.

2. This loan-word tends to prove that the postfix was not pronounced here. See Gud., Cyl. A 29, 10, where the determined noun for dove is inflected *tu-*(*mušen*)*-e*.

3. Pinches, *Amherst*, 4, V 4. VII 1.

1. *mušen-pir* and its gunified form . The Semitic translation of this word is *āribu, ēribu*, the Hebrew אַרְבֶּה, a species of locust. I take it that the hard-shelled winged insects (*coleoptera*) are all included under these two determinatives, the gunified form being used for the large varieties as the locust, cricket, grass-hopper[1]. Here belong all the varieties of beetles. It would be difficult to exclude from this order four-winged flies, as the dragon fly, at least those of the larger size, since the sign actually means 'bird group of four'[2].

2. The large order of flies is determined by *num = zumbu*. It may well be that the principle of classification is two wings. Here were placed the various orders of bees.

3. All poisonous insects including the most diverse orders[3] are classified as *uĝu*, translated by *ublu*, 'spider', *puršu'u* 'flea', and insects, generally classified as *vermin*. See below under . Insects of this class are wingless.

§ 65. The determinatives for gender are *nitaĝ* 'male' and *sal* 'female' . It is the rule to place the masculine determinative after a word and the feminine before it. Thus in BM. 19055 we find *sil-(nitaĝ) = puḫādu*, 'male lamb', but $^{sal}sil = puḫattu$, 'female lamb'[4]. Yet we find the masculine determinative before its word as in *3 nitaĝ anšu dun-gi mu 4*, 'three male mules four years old', Nik. 198, obv. I, 1. *sal* follows invariably in the expression for daughter *dumu-sal = martu*; cf. also *sag-nitaĝ*, *sag-sal*, 'male and female slave', Nik. 174, rev. I, and passim[5]. Gender.

§ 66. A difficult problem arises as to whether these determinatives, which were borrowed by the Semites, were really pronounced. In Pronunciation of determinatives.

1. *Orthoptera*, or straight-winged insects.

2. For *pir* = group of four, v. *Bab.*, IV, 9 (after Scheil). Most beetles possess four wings.

3. Yet certainly not legless animals as serpents, earthworms, etc.

4. Cf. also Lau, *Old Babylonian Temple Records*, no. 161 obv. 5 f.

5. *giš*, an ordinary word for 'male', occurs after the noun. *gud-giš*, *dungi-giš*, *anšu-giš*, etc., v. Nik. 247 obv. I, 1; 243 obv. II, 3.

certain cases where the word was so well known that a determinative was unnecessary as in *dingir enlil*, it is conceivable that *dingir* did not figure in the pronunciation. In such instances as *našru* (*iṣṣuru*), 'eagle', invariably written with the Sumerian *á-mušen*, it is conceivable that neither *iṣṣuru* was pronounced in Semitic nor *mušen* in Sumerian. Yet it is inconceivable that the Sumerians should have neglected the pronunciation of the determinatives, which formed one of the few precautions against unlimited confusion. For example the word *kan* ( ), when determined by the word *giš* (wood), becomes *giškan* = *bukanu* and *sikkuru*, 'a bolt or bar', but when determined by *duk* (vessel, jar), we have *duk-kan* = *diḳaru*, 'jar', and also the loan-word *tukkanu*, *tukanu*[1]. Not only does the loan-word shew that the Sumerians pronounced this determinative[2], but evidently great confusion would arise by its omission. Occasionally glosses indicate that the determinative is to be pronounced, as in *gi-iš ku-u-ru* = *kuddu*, K. 4403 obv. 15.

List of determinatives.

§ 67. The determinatives, in the order of the modern system of arranging the signs, are as follows. Unless especially noted the determinatives are supposed to be prefixed.

su, for objects made of leather; the original word *usu* > *uzu*, means 'flesh, body, skin', and it is customary to transcribe the determinative into Semitic by the word for 'skin', *mašku*[3]. $^{su}meṣi$ = *manzu*,

1. Vide *Bab.*, II, 117, and CT. XII 43 *a*, 3.

2. Other examples are ^{giš}gar = *iškaru*, wagon; ^{giš}gir = *gišgirru*, sword (K. 4408 rev. 24); $^{giš}úr$ = *gušuru*, beam, (notice the vowel harmony); $^{giš}ḳal$ = *gišḳallu*, scepter; *gišḫašu* (K. 2042 obv. 10).

3. Assyriologists generally employ the *construct* for such words as *mašak*, *šipat*, but *ilu*, *iṣu*, etc., which is inconsistent. I do not believe that the Semites intended the construct, although it is conceivable that with dropping of the final vowel *u* the forms became identical with the construct. Sumerian did not consider the determinative as a construct for the inflection *ge* never occurs in these combinations. Yet in favour of this reading in Semitic are forms like ^{gi}dup = *ḳanduppi*, stylus, and see especially CT. XIV 49, B. M. 93086, where the determ. *gi* is translated by *ḳan* in several ideograms. On the other hand we have $^{gi}nigsurra$ = *ḳa-nu-u kuninnātu*, a kind of wicker basket, CT. XIV 47 *b* 14, where the construct is clearly impossible. Also ^{giš}gig = *iṣṣi ṣallum*, II R. 45, 57, indicates the absolute form.

a kind of drum?, SBH, 72, rev. 10. ^{su}PA-*meš* = *appati*, 'reins'. For lists with the determinative *su*, see B. M. 35503 rev.; 42339 rev.+ 93085 rev.; II R. 44, no. 8; and especially Nik., plates 81-88, list of pelts of various animals.

dingir, 'god', employed for both genders. See for lists of the Br. Mus., Bezold, *Cat.* 2094.

sil = *sulū*, 'street', as determ. only in SBH. 142 rev., col. III.

eri, *uru*, 'city'. *eri* appears in this construction first in the Semitic inscriptions and does not figure as a determinative in Sumerian; cf. for example *NUN*-(*ki*) = Eridu, Gud. B 4, 8, with ^{eri}NUN-(*ki*), Hammurabi Code, I, 64. The Semites generally accepted the Sumerian spelling for the cities whose names had already become famous as *ká-dingir-ra*-(*ki*) for Babylon, *ud-kib-nun*-(*ki*) for Sippar, but in those cases where they themselves were the first to put the name of cities into writing they employed the determ. *eri*, as ^{eri}*ḫarranu*, i. *e.*, ^{alu}*Ḫarranu*, etc[1].

iti, 'month', ^{iti}-*šeḳin-tar* = Adar; ^{iti}*ezen-d. bau*, month of the festival of Bau, eighth month, etc.

ĝu, *muten* > *mušen*, *pag*, 'bird', invariably follows its noun, cf. lists of birds as V R. 27, no. 3 = CT. XIV, 8, etc.

and (the former being the gunified form of *HU*+*PIR*) is the ordinary determinative for winged insects of the beetle and locust type. I take it that the gunified form was used for the larger kinds of insects. Both signs are, however, translated by *āribu* > *ēribu*, the general word for 'locust', and both occur as determinative of the same words, cf. Rm. 2, 202 with K. 4373 obv. I, 7-16[2] where *nam-pir* and *mušen-pir* are employed indifferently. Both are written *before* the determined word. $^{mušen\text{-}pir}$*nar-a* = *zibū*, 'beetle' (?), classified

1. Statistics fail me on this point and the statement here must be subject to correction.

2. CT. XIV, pls. 3 and 9.

also as a fly, (*ĝu*) *nu-um-ma* = *zību*, V R. 27 *c*, 27, where the two orders cross. Here belong beetles, crickets, grass-hoppers, four-winged flies[1].

 gin > *gi* = *ḳanū*, 'reed', employed before names of articles made of cane. *gigar-šulluĝĝa* = *namsū*, a kind of vessel made of cane[2]. *gi aga-aga* = *ḫuṣṣuṣu*, a reed hut[3].

 sa, 'woven article', such as a net (*šêtu*). In *giš-sa al-ĝap* = *alluḫappu*, K. 4403, rev. 26.

 má, 'ship'. A double determ. *giš-má* = *elippu*. *giš-má-gi-lum* = *magilum*, a kind of boat. For list of boats, v. DELITZSCH, AL[3]. 88.

 mul, 'star', see also below (*ul*). For the lists of stars in the Br. Mus., see BEZOLD, *Cat.* p. 2096.

 urudu, 'copper', determines objects made of copper. *urudu a-da-ba* = *adabu*, a vessel called *adabu*, made of copper[4].

 ká, 'gate', and *ká-gal*, 'great gate' (*abullu*), only before the proper-names of gates. *ká* designates the gate of a temple or an important building, and *ká-gal* the city-gate of the outer-wall. The lists of proper-names determined by *ká* in the Br. Mus. have never been published[5]. Sporadic examples are *ká duglisud* = *bābu Duglisud*, a figurative name of a chapel[6]. A list of the *ká-gal's* in Babylon, SBH. 142, obv. col. II.

 uzu, 'flesh'; before words it determines them as parts of the body. *uzu ti* = *ṣilu*, 'rib'. *uzu me-gan* = *ḫinṣu*, 'loin'. *uzu kun* = *zibbatu*, 'tail'. For a list of parts of the body, v. II R. 44, no. 3, and Rm. 344, obv. in M[s] pl. 21.

1. Strictly speaking *nam-pir* and *mušen-pir* should determine four-winged insects only.

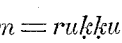
2. CT. XIV 47 *b* 13.

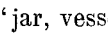
3. B. M. 36481 rev. 5.

4. CT. XIV 8 *a* 26. This text contains the only important list of words determined by *urudu*, known to me.

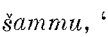
5. BEZOLD, *Cat.*, 2095.

6. See my *Neu-Bab. Königsinschriften*, index.

 *šim* = *ruḳḳu*, 'product of resinous trees, ointment, pastry, salve'. As a product of plants it is distinguished from *ú* = *šammu*, the latter being a drug; the two are employed in the same list K. 4586. Used with *giš*, *šim* indicates a tree which produces resin, etc., as *giš-šim-li* = *burāšu*, resinous cypress, see Rm. 367. On *šim*, see OLZ. 1909, 112.

 *duk*, 'jar, vessel'. Never applied to very small receptacles as cups, saucers, etc. [The latter were determined only by the *material* in their composition, as clay, bronze, copper.] *duk alal* = *alallu*, 'a pail'. *duk ga* = *karpat šizbi*, 'milk bowl'. *duk šig* = *šiḳḳu* 'ointment bottle'[1].

giš, 'wood'; used to determine the names of trees, shrubs and objects made of wood. *gišli* = *burašu*, cypress. *gišša-am-el* = *arrallu*[2]. *gišḳak* = *sikkatu*, 'peg'. The signification of *giš* is extremely intricate; it occurs before the names of almost every conceivable utensil and implement into whose composition the least piece of wood could have entered. Weapons are almost invariably designated by *giš*, although wood could not have entered extensively into their composition. (A survival of the neolithic age.)

 *ú* = *šammu*, 'vegetable', designates almost endless varieties of herbs, plants etc. of all botanical species. The term is used technically in medicine for 'drug', and generally for products of herbs, and is even translated in one instance by *ruḳḳu*, 'cosmetic', IV R. 10 *b* 29[3]. In cases where the natives were in doubt as to whether a plant belonged to the exogenous and woody class or to the endogenous and vegetable class, they placed both *giš* and *ú* before the word as *giš-úgir*, 'a thorn', CT. XIV 21 *b* 18. 29[4]. The difference between a *drug* and

1. V R. 42 *c* 19. Identical with *šikku*, v. MUSS-ARNOLT, 1025 *b*, and LANGDON, PSBA. 1908, 268.

2. Vide SAK. 243.

3. Cf. *ú* in a list with *zal-lu*, 'lard, tallow', CT. XIV 21 col. VIII, and K. 4185 (*ibid.*, pl. 26).

4. The reverse order in *ú-giš-* , K. 8846 obv. 17, a kind of fig.

an *ointment* is not always sufficiently marked, consequently we find both *ú* and *šim* in some cases, as CT. XIV 31, K. 8846, 14-16.

The value *šam* is ordinarily derived from *šammu*, which is supposed to be Semitic, cf. Ar. سم, 'to poison', and Assyr. *šammu* = drug, poison.

daḳ, *dag*, 'stone'; *nà*, 'carved stone'; *zá*, 'jewel'. The pronunciation of this determinative depends upon the kind and quality of stone intended. It is customary to read *dag* everywhere, but the loan-word *lúzá-dim-ma* = *zadimmu*, 'jeweler', indicates clearly enough the pronunciation when a jewel is intended. The sign also determines articles made of stone[1].

dageši = *usū*, 'diorite'. *dagizi* = *aban išāti*, 'fire stone'. *dagzagin* = *uknū*, 'lapis lazuli'. *zágzagin-sig* = *ṣibru*, an article of lapis lazuli for apparel[2].

Used of the seeds of grain and stones of fruit. So at least *abankumina*, cummin seed, B. M., 93084, rev. 1.

é, 'house'; a determ. before the pr. names of temples, and for every conceivable form of building, such as store-houses, ritual huts, etc. It is customary to pronounce the *é* before all the words which it determines, as *é-babbar-ra*, temple of Šamaš, *é-ur-imin-an-ki*, temple of Nebo. *é-MU*, 'bakery'. *é-gud*, 'barn for oxen'. *é* is also employed in a more subtle sense in *é-mar-uru* = *išpatu*, quiver, 'abode of the shafts', v. ZA. 1907, 451.

galu, *lú*, 'man', ordinarily placed before the names of professions. *lúsu-tag-tag* = *epiš ipṭekā*, a kind of leather manufacturer. *lú šim*, pastry maker[3]. *lúŠIM* + *GAR*, a kind of confectioner (passim). *lúurud-nagar* = *gurgurru*, a smithy. The Sumerian gentilic is expressed by this determinative. *lú en-lil-(ki)*, a man of Nippur.

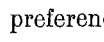
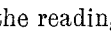
1. The word is also used in an obscene sense in Semitic, *abanbiṣṣur atani*, *abanmûṣû zikari*, *abanmûṣû zinništi*, CT. XIV *a* 17-20. Also in *dagmu-zu* = *ša libbi urulatišu* = *pappaltu ša birki ameli*, CT. XIV 14, K 4396, 9.

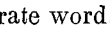
2. A long list of objects, chiefly for a woman's apparel, CT. XIV 15, all determined by *zá*.

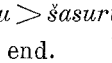
3. CT. XXIV 28, 29.

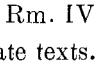
lúširburla-(ki), a man of Lagash. *lúnim*, an Elamite. AMIAUD introduced the preference for the reading *lú* when employed as a determinative. According to THUREAU-DANGIN, RA. VI, *Une Incursion Élamite*, note on obv. I, 1, *galu* (dialectic *mulu*) is employed only when written as a separate word, *galu-mu*, my lord, etc.

 muš, 'serpent'. *mušušumgal* = *ušumgallu*; *muššag-tur* = *šaturru* > *šasuru*. Lists in II R. 24, no. 1, rev. 10-13, and CT. XIV 13 *b* end.

 *múl*[1], variant of  , 'star'. *TE-UD* = *múl-babbar*, Juppiter, Rm. IV 435, 3[2]. *TE-TE* = *múlmúl*, *Taurus*, *ibid*, rev. 5. Only in late texts.

 *uĝu* = *kalmatu* 'poisonous insect', *puršu'u*, 'flee'. *uĝtubba* = *kalmat ṣubati*, moth. *uĝĝa* = *ašāšu*, a small poisonous fish. The original sign REC. 210 apparently represents an eight-legged insect, probably a spider *ublu*, *nābu*. The sign is closely related to *gir* = scorpion, REC. 4, which also has eight legs[3]. The principal lists are K. 71, rev. 21-44 (CT. XIV 2); K. 4330, rev. 20 ff. (CT. XIV, 8).

 *imi* = *ṭiṭu*, 'clay'. Determines objects made of clay. Also inferior putty-like substances, precipitates, etc. *imigid* = *giṭṭu*, clay tablet. *imigùn*, *imigùn-lal* = *girginakku*, clay chest for tablets[4]. *imizid* = *šallaru*, mud wall. *imigùn* = *ḳadû*, dregs, precipitate. *imidū-a* = *râṭu*, a clay vessel[5].

 *num*[6], 'fly' (*zumbu*). *numlàl* = *nubtu*, 'honey-bee'. *numiá-nun-na* = *zumbu ḫimeti*, 'butter-fly'.

1. Cf. CT. XXV 25, 20.

2. KUGLER, *Sternkunde*, I, Tafel VII.

3. REC. 4 is original and REC. 3 a variant.

4. MEISSNER, MVAG. 1907, 148.

5. The principal lists are, V R. 22, no. 1 obv.; 42, no. 2 rev. + AO. 2162, in RA. VI, no. 4; CT. XIV, 8 obv. 15-21, where *imi* follows *šim*, 'ointment'.

Fortunately the compilers, BRÜNNOW, MEISSNER, FOSSEY, have not separated the determinatives *muš*, *uĝu*, *imi* from the determined words.

6. For the reading *num*, cf. *nu-um-ma* = *zību*, a kind of beetle, BR. 1984.

num^{urmaĝ} = *zumbi nêši*, 'lion-fly'[1]. Notice that K. 71 A rev. *a* discusses flies (lines 1-14) apart from bees (17-42). The original sign *num* [REC. 165] represents a two-winged insect. The principal lists are CT. XIV 2 *a*; 8 *b* 9-19; K. 4373 rev. 10-20 (CT. XIV 9); II R. 246, no. 1, rev. 16 f. *num* represents an order often confused with the higher winged orders on the one hand and the lower wingless orders on the other. Notice in CT. XIV 8, that *num* lies between the beetles (*mušen-pir*) and the vermin (*uĝu*) and that the fly (*lallartum*), classified as a *num* K. 71, A rev. *a* 23, appears as a *mušen-pir*, *b* 16. The feminine *lulilitum*, *a* 37, is a *num*, but the masculine *kulilu* is a *mušen-pir*, *b* 5. On the other hand the *kalmat šamši* is placed under *num*, *a* 39.

ki(*n*), 'place', suffixed for names of cities and localities of all kinds. *šir-bur-la-*(*ki*) = Lagash. *urí-*(*ki*) = Ur. *ká-dingir-ra-*(*ki*) = Babylon. Forms like *unug-*(*ki*)*-ga* = Erech, prove that the *ki* is only graphic in such cases and possibly in all cases where the name was well known. *ki* is prefixed in *ki-en-gi* and *ki-uri*[2], "Sumer and Akkad", (SAK. 204, no. 3, I 11 etc), as well as in *ki-urí-*(*ki*)*-ma* (SAK. 210, *d* 26). *ki*, *prefixed*, was pronounced and had a larger signification than the suffixed *ki*, the notion then being 'territory'. In the late inscriptions Akkad appears as *uri*(*ki*)[3]. The original writing *a-ga-de-*(*ki*), which denoted the city Akkad, seems to have been distinguished from *ki-uri*, the province of Akkad.

Strictly speaking *ki* cannot be employed after the names of provinces and countries without the help of prefixed *kùr*, 'land, mountain'. In fact *ki* occurs after the names of countries ordinarily when the country has been named after its principal city. For example we find the land of *Magan*, *Meluhha* etc. constantly mentioned in the early inscriptions in the form *kùr má-gan-*(*ki*), *kùr me-luĝ-ĝa-*(*ki*); without *kùr* the city Magan and Meluhha would be intended. *nim-*(*ki*) means most certainly the city Elam to be distinguished from *kùr nim-*(*ki*), the land

1. CT. XIV 2 *a* 1.
2. Cf. *ki-ur-ri* on a tablet of Nippur, HILPRECHT, *Deluge*, p. 3, no. 2.
3. NABUNA'ID writes *ki-uri* in Nbn. 8 II, 20, but this is rather an archaism.

of Elam. The usage is best illustrated by the writing for *Amoria*. *kùr mar-tu*[1], land of Amoria; *ĝarsag mar-tu*, mountain of Amoria[2]. Notice the date formulae of Sarganšarri[3], which have *mar-tu* but *gu-ti-um-(ki)*[4]. The Sumerians evidently regarded the suffix *ki* as a locative of vague import. Originally the sign conveyed the notion of a limited locality, designating the word as a *place*-name simply; in practice *ki* would ordinarily indicate a city[5].

kùr, 'land, mountain', prefixed to all names of foreign or non-Sumerian lands and mountains. The sign is a picture of a range of hills. The Semites employed the determinative for lands and mountains of their own empire as well as for foreign lands. *kùr nim-ma-(ki)* = Elam; etc.

túg, 'fibrous cloth and articles made of fibrous cloth'[6]. The determinative may convey only the general notion of *cloth* often without regard to the material; consequently we find expressions like *túg kad-lal*, a garment made of linen (*kitû*), DP. 73, obv. I, *túg sìg* = *sissiktu*, a kind of cape made of wool, V R. 15 *a* 24. Woollen garments are, however, ordinarily distinguished from the *túg* class by means of the sign *sìg* = *šipatu* 'wool'. It may well be that *túg* in its stricter sense, refers to cloths made of *fibrous* material such as flax, hemp, straws of various kinds. The original sign REC. 468 should, after the analogy of , *sìg* 'a comb, carding machine for wool', represent some kind

1. SAK. 210.
2. *Ibid.*, 70.
3. *Ibid.*, 225.
4. This principle is not violated by such examples as *kagalad-(ki) ĝarsag ki-maš-ka*, Kagalad, mountain of Kimaš, where *ĝarsag* is suffixed.
5. For example, see the inscription of a patesi of Susa, SAK. 176, *sūsi-(ki)* = Susa, the city, and *ma-ti Elamti-(ki)*, the land of Elam. Notice the distinction of *su-bir-(ki)* = *Subartu* and *kùr su-bir-(ki)* = *Subartu*, II R. 50 *c*, 48 and 60.
6. According to SCHRANK, *Babyl.-Sühnriten*, p. 30, *ṣubatu*, = *túg*, has the special sense 'undershirt'. Be that as it may, the original Sumerian word cannot have any such special signification. Compare Gud. Cyl. A 27, 7, *kurkurra túg-dím im-dùl*, 'it covers the lands like a mantle'.

of an instrument for preparing flax and hemp. Notice that the list V R. 14-15 distinguishes between garments *túg* and *sìg*. In the ancient lists the quality of the *túg* and *sìg* are indicated in the same manner so that we must infer that *túg* refers to material as well as *sìg*. Compare RTC. 304, obv. I 19, *túglal túg-du* with *sìg-du*, 301, rev. 3, etc.; here *du* denotes a quality or grade of *túg* and *sìg*. More often one finds *sìg-túg* together, as, 2 talents 2/3 mana of *sìg-túg lugal*, that is, of cloth composed of both wool and hemp (?) of the first quality, REC. 301, obv. 1. In RTC. 302, obv. 1-3, *túg* is distinguished from *kad* ( ) commonly supposed to be flax, or cotton. The general sense of *túg* should, however, be no longer in doubt, although a careful examination of the whole subject of the weaver's art would lead to more exact definition.

sìg, 'wool'; *mudru*, 'comb'; designates garments as made of wool. *sig bar-lu*, a woollen *bar-lu*, Nik. 254, but *túgbar-lu*, a linen *bar-lu*, V R. 14 *c* 37; ZA. IV 137, 8.

íd, 'canal, river'[1]. *id idigna*[2], the river Tigris. *id arahtu*, the canal Arahtu.

ĝa, 'fish', originally perhaps *ĝu*, later *ku;* the value *ku-u-a*, Sm. 1300, obv. 31, leads to the inference that a final consonant may have been lost. Almost invariably placed *after* the word[3]. *gùn-ne-(ĝa)* = *kuppū*. The fish most often met with in the early inscriptions is the *suĝur* (*ĝa*), , REC. no. 288, evidently the picture of a large flat fish, resembling the skate, the plaice, and the turbot. The Semitic word for *suĝur* (*ĝa*) is *bu*... B. M., 93074. The 'bearded skate' is mentioned

1. Composed of *ā* 'water' and the sign for 'swiftly going', *ĝal*, inserted in an enclosed space, the whole meaning 'water running between confines'.

2. REC. 28, not to be confused with *dalla*, no. 30. Both signs became . The simple sign (*íd*) is employed as a determ. in the inscriptions of Ur-Nina and once in Eannatum, v. SAK. 3, note *f*.

3. Prefixed in *ĝᵃdug-suĝur*, *ĝᵃsuĝur*, Gud. Cyl. B. 12, 1.

93074, 6, *suǧur-zig-lal* = *zikna*[*tu*] and *suǧur* has also the meaning *kimmatu*, 'hair'. Common also is the goat-skate, *suǧur-máš* = *šu-*[*ḫur-mašu*] and the *suǧur-tun-maš* = *šaptu šaplitu* or 'lower-lipped skate'. The *suǧur* certainly denotes the *ray species*, evidently the most important fish in the waters of ancient Sumer. A species of this fish is the *dû-suǧur*, var. *da-suǧur* in Gud. Cyl. B, 12, 1; 14, 26, and CT. XV, 26, 15. For lists of fish in the ancient period see PINCHES, *Amherst*, p. 3 f.; NIK., pls. 91-93.

CHAPTER V.

Inflection and Postfixes.

Methods of inflection.

§ 68. The adverbial notions ordinarily expressed in the inflected languages by case endings are expressed for the most part by means of postfixes in Sumerian. *uru-ta*, 'from the city, in the city'. *utul-da e-da-sig*, 'by the shepherd it was slaughtered'[1]. *galu-ra*, 'against a man'. *é-šù* 'toward the house' [Gud. Cyl. A 19, 17]. Nevertheless the language possesses a simple but unmistakably clear system of noun inflection. The ordinary inflection of the status rectus is *e* which stands apparently for an earlier *i*. The primitive *i* is often retained. *u*[2] appears in certain cases probably due to vowel harmony. Also the rounded forms of *e* and *i*, i. e., *ö*[3] and *ü*[4] occur; *ö* is especially characteristic of the status rectus of the pronouns of the first and second persons sing., *ma-e*, *za-e*. Doubtlessly the principles of harmony governed the choice of *i*, *e*, *u*, *ö*, *ü*. *Status rectus* is a term employed here for want of a better one to indicate the principal functions of a noun in the nominative and accusative cases in the inflected languages. Opposed to the rather numerous endings of the status rectus is the single vowel inflection of the status obliquus *a*[5].

1. TSA. 30 rev. III.

2. For example *mu* year, *dumu* son, where *u* is due to the labial *m*. *udu* sheep.

3. Written *a-e*.

4. Written *u-e*.

5. *a* by vowel harmony [or for other unknown reasons] appears as the *rectus* in many cases as *mana*, *kalama*, $^{d.}$*ningišzida*, *ama*. *ama-a* is a subject in Gud. Cyl. A 13, 3. For the same reason *pa-te-si* appears as an invariable noun, never *patesa*, *patesu*. *maš-ta-ba*, 'companion', is in the rectus, SBP. 280, 6. *kalaga*, nominative, *Bab.* III, 246, 19.

By means of this inflection Sumerian expresses most of the ideas ordinarily expressed by the ablative, locative and dative in Latin. An examination of the language reveals of course a great many usages peculiar to itself. We shall study the inflections more minutely in the following sections.

Subject.

§ 69. *Nouns as subject.* *kalam-e ǧe-gál-la šu-ge-a-da-peš-e*, 'the land shall be filled with abundance', Gud. Cyl. A 11, 9. *tukundibi dam-e dam-na-ra... ba-an-na-an-dúg*, 'provided that an husband has said to his wife', V R. 25 *a* 8-11. *kùr-kùr-ri ǧá mu-da-sug-e*, 'with oil the lands shall be laved', Gud. Cyl. A 18, 28. *d.en-lil-li dumu-ni á-mu-un-da-an-ág*, SBP. 280, 15. *mu-lu ta-zu mu-un-zu*, 'who comprehends thy form'? CT. XV, 11, 1. *mu-lu-e* (*mulü*) *nu-mu-un-na-dib-ba-ra*, 'the master comes not', SBP. 96, 4. *d.mar-tu-e... ǧe-ra-ab-bi*, 'may Adad speak', SBP. 258, 11.

Object.

§ 70. *The objective.* *alan-na-e mu-tud*, 'he has formed a statue', Gud. St. I. 5, 1. *é-a dusu-bi...sag-gà mu-ni-gál*, 'in the temple the head-cushion he carried upon (his) head', Cyl. A 20, 25. *gišerin-bi ig-gal-šú mu-dím*, 'the cedars he fashioned for great doors', Gud. St. B 5, 45. *e-bi bal-e-da-bi*, 'if he overstep the fosse', SAK. 18, V, 38. *dúg-bi ǧa-ra-ab-ba*, 'may it speak an utterance', SBP. 282, 19. *nàgal-gal-e šu-um-me-ti*, 'the great hail thou holdest', ibid., 24. *uk-e... mi-ni-in-nad-e*, 'he has caused the people to dwell', POEBEL, BE. VI, 2, p. 130, l. 7.

It will be noticed that the accusative ending is often avoided by attaching the suffix *bi*, the status rectus of the indefinite article[1]. A certain psychological sense of *objectivity* is added by means of the demonstrative *bi*, and consequently this suffix took on a wide variety of meanings derived from the adverbial notions expressed by the accusative. The peculiar development of this particle will be discussed when the adverbial notions of the accusative have been noted.

Adverbial accusative.

§ 71. *The adverbial accusative* has the inflection of the rectus and denotes the *end of motion*, which is a purely objective concept. *an-ni*

1. The majority of cases where *bi* occurs as a suffixed demonstrative are accusatives.

ki-gar-ra, 'built unto heaven', Gud. Cyl. A 9, 11. *an-ni im-uš*, 'it attains unto heaven', *ibid.*, 16. *an-azag-gi ù-a ba-zig-gi*, 'it is exalted... unto the pure heaven', Cyl. A 10, 9. *é-e im-ma-gin*, 'unto the temple he went', Cyl. A 18, 8. *é-mu-lu-e tu-tu-ra-zu-dè*, 'when thou enterest into the house of man', Sm. 954 obv., 9. *zágišširgal-e ba-gub = ana paruti izzizma*, 'he stepped upon the alabaster', VA Th. 251 obv. 2[1]. *bur-azag-gi làl-geštin de-a*, 'honey and wine poured into a pure vase', Cyl. A 25, 15.

The same notion of motion toward an object may be carried into the temporal sphere whence we get the so-called accusative of extent of time. *ud-kúr-e = ana arkat ûmi*, 'unto distant days', CT. IV, 17 *c* 14, ordinarily written *ud-kúr-šú*. The accusative of time is falsely used for 'time in which', in *ud-ne-e = ina ûmu annī*, 'on this day', K. 5135 rev. 19 = V R. 50 *b* 22.

Adverbial *bi*.

§ 72. The feeling concerning the usage of *bi* in the accusative made itself particularly prominent on the adverbial side. Already in the classical inscriptions we have *gibil-bi = eššiš*, newly, Cyl. A 19, 22, and *igi-bi = ina pani-šu*, before him, *ibid.*, 20, 6, where we should expect *gibil-šú* and *igi-ba*. In translating texts the student must expect to find forms with the suffix *bi* employed in a variety of ways and success in discerning the force of any given example can be obtained only by considerable experience. The adverbial notions of *bi*, expressed in Semitic by *ina* or the suffix *iš*, are due to the peculiar force of the accusative ending in Sumerian. The Semitic *ma'diš*, greatly, may be expressed in Sumerian either by the directive *šú* or by the directive accusative *e*, *i*, hence we have *maǧ-bi* and *maǧ-šú* both for *ma'diš*.

imi-bi and *imi-bi-šú = ina ramānišu*, 'of himself'. The same force may be found in the *ni* of *gamgamma-ni im-ta-ab-è = ḳadadaniš itaṣi*, 'in humiliation he went forth', SBP. 218, 11.

Oblique case.

§ 73. *The oblique case or status obliquus*, inflected with *a* has several clearly defined usages, viz., locative, instrumental, dative and temporal.

1. Hrozný, *Ninib*, p. 28; cf. 42, 38.

§ 74. *The locative : eri-a = ina maḫāzi,* 'in the city', CT. XVI, 9, 18. *sil-a gub-ba-meš = ina sūki ittanamzazzu šunu,* 'in the street they stand', CT. XVI, 15, col. V, 14. *šag-ba gi-unú...mu-na-ni-dū,* 'therein the *gigunū* he built', Gud. B 5, 18. *é-a sig-bi sīg-è mu-ni-gà-gà,* 'in the temple he made glorious the brick', Cyl. A 18, 27. *é-maǧ-ni-a,* 'in her great temple', Gud. St. A 2, 5. Used in a pregnant sense of entering and resting in a place, as *é-a ba-ši-in-tur,* 'into the house he entered', IV R. 7 *a* 17. *é-a tú-a é-da-zu-dé,* 'when thou goest to the house of washing', V R. 51 *a* 28. Also the locative of separation, *uru-zu-a é-um,* 'from thy city cause to go away (the wicked)', *Bab.*, III, 248, 25. *kaš bur-ra de-da,* 'to pour beer from the bowl', Cyl. B 6, 26. *šita-na,* 'in his (its) water pot', IV R. 27 *a* 8. *an-na,* 'on high', (*eliš*), IV R. 9 *a* 61. *ki-a sīg-gan mu-un-da-ab-zig = ina irṣitim innassaḫ,* 'from the earth it is torn', IV R. 4 *b* 5. *imi-bi ki-azag-ga im-mi-dib,* 'the clay from a sacred place he took', Gud. F 2, 16. Locative.

§ 75. *The instrumental* is sharply distinguished from the living agent, the latter being expressed by *da. ǧul-a maǧ-bi lal-a-ni = ma'diš šalputi ṣandaku,* 'by misery much am I bound', IV R. 19 *b* 41. Instrumental.

kára an-ni-ib-dū-e, 'with a knife one shall shear him', POEBEL, no. 57, 22. *lú-gǎl-lu-bi zid-sur-ra ù-me-ni-ǧir,* 'this man with a mixture of meal circumscribe', ASKT. 92, 14. *šim-erin-na mu-na-ni-dū,* 'with resinous cedar he made it', Gud. B 5, 19. The instrumental case is more regularly formed with the postfix *šú*, as in *kàr-ra-aš mi-ni-in-dū-e*, V R. 25 *c* 27. *gìn-šú ne-sǐg,* 'he smote with the blade', *Eannatum, brique*, B II 5 and passim.

Or by *ta*, § 103.

§ 76. *The dative* is employed as a secondary or exterior object with compound verbs of the first class, and often in the sense of the Indo-Germanic *ethical* dative[1]. Sumerian more often employs for the indirect object of persons[2] the postfix *ra. dúg-dúg-ga...šu-zid-im-mi-* Dative.

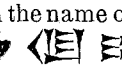
1. Ordinarily only when the noun is the name of a 'thing', as distinguished from a 'person'.

2. But, cf. *ama-mu,* 'to my mother', in the *Selection of Texts* no. 1, col. I 29.

gar, 'he executed faithfully the commands', literally, 'he placed a faithful hand upon the commands', Gud. St. B 7, 7-9. *igi-na nig-nu-mu-na-ni-ra*, 'she did not smite her face', literally, 'did not smite anything to her face', Cyl. A 13, 9. The dative exterior object of compound verbs is really an ethical dative, or the so-called dative of advantage and disadvantage. An example of the dative not an exterior object is *dub-áš-áš nam-lagara...* X *nu-ab*(?)*-šú šu-na ba-an-sim-ma,* 'two sealed deeds of the right to the psalmist's office... unto X, the..., he gave into his hand', POEBEL, no. 42, 2-6. Here *šu-na,* 'into his hand', is clearly a dative of interest. *é-a giš-ǧar-bi im-gà-gà,*' for the temple he made a plan', Gud. Cyl. A 5, 4. *ki-bal-a sĭg-sĭg-ga-e-ne,* 'for the hostile land — their overthrow is it', IV R. 18 *a* 35. *é-a dū-ba mul-azag-ba gù-ma-ra-a-de,* 'for the temple — for its erection — by the bright star he spoke to thee', Cyl. A 6, 1. *til-la lu-găl pap-ǧal-la-ge mà-e mu-un-ši-in-gin-ni*, 'For the life of the suffering man me he has sent', K. 4654 rev. 16.

An example of the dative with persons is Gud. Cyl. A 17, 12-15, v. p. 126.

Temporal. § 77. *The temporal* function of the status obliquus denotes time in which, or at which an event transpires; *ud-ba, ud-bi-a,* 'at that time, then', passim in all periods. *ùr-ri-gig-a,* 'day and night', K. 3931, 7.

Genitive. § 78. *a* occasionally indicates the genitive both subjective and objective. *é adda-na,* 'house of his father', POEBEL, no. 64, 12. *mu lugalla,* 'in the name of the king', *ibid.*, 33, 14; 59, 12. *lugal kingi urra,*(written ), 'king of Sumer and Akkad', V R. 62 *a* 35. *ŭǧ muššă-tùr-ra,* 'poison of the viper', IV R. 26 *a* 14. *umun-e é-tùr-a*, 'lord of the sheepfold', SBP. 318, 12. *a*, genitive, can be employed only when the construct is in the oblique case or the object of a verb, in other words only when *ka* could be used. In the last case SBP. 318, 12, *umun-e* is evidently an accusative, but the passage is not clear to me. In *é-adda-na in-dŭ*, 'he redeemed the house of his father', the rule is clear. See also Cyl. B 6, 14, *uru-ni éš girsu-*(*ki*)*-na sum-mu-da*, 'to establish his city, the abode of his Girsu', where *na* is evidently used to indicate

the genitive after an accusative, since *uru-ni* a direct object precedes. *šag lugal-na uddam mu-è,* 'the heart of his lord like day he made to arise', Cyl. A 19, 28. To Lugalzaggisi, *lugal unug-(ki)-ga... išib anna,* 'king of Erech priest of Anu', OBI. 87, I, 4-6.

Association.

§ 79. The status obliquus expresses *various adverbial ideas*, especially that of *association* to avoid the use of *da* with neuter objects. *din kaš-a de-da,* 'to pour out wine with beer', Cyl. B 6, 26. The descriptive obliquus in *kalam ú-sal-la ĝe-gál-nad,* 'that the land repose in peace', Cyl. B 22, 19. Description. ^{d}*iškur súr-ra-na ki ši-in-ga-bul-bul,* 'Adad who in his rage causes the earth to quake', IV R. 28, no. 2, 11. *ana* ^{d}*enlila-da zag-di-a-na,* 'in his rivaling with Anu and Enlil', ASKT. 80, 19. The oblique case is even translated by an adverb in *ĝul-la-na* = *ḫadiš,* 'in his joy', ASKT 80, 17.

Postfixes.

§ 80. *The postfixes* corresponding to prepositions in the inflected languages are *ra, šú, da* and *ta. ra* and *šú* often accommodate themselves to the preceding vowel becoming, *ur, ir, er, ar, uš, iš, eš, aš* as the harmony of vowels may require. So far as I know, this application of the principle of vowel harmony has not affected the postfixes *da* and *ta*, probably owing to a certain feeling for the derivation of the words. The signification of *ra* and *šú* on the one hand and *da* and *ta* on the other is clearly marked. The psychological moment of the first group is objective, of the second group subjective, local and intimate. It will be seen, however, in the progress of the following discussion that *šú* is much more closely related to the second group than *ra*, and it is, therefore, the latter particle which forms the point of departure for our study of this important problem[1].

The locative principle seems to have been original with every one of these postfixes. A tendency to employ *ra* and *da* with persons and *šú* and *ta* with things is unmistakable throughout the history of the

1. Postfixes have the oblique inflection *a* with the exception of *šú* and occasional *dé* for *da*. The reason for the rectus *šú* is inexplicable. We should expect *ša*.

language. On the other hand the notions of movement from the centre toward the exterior or from the exterior toward the centre do not appear to have been differentiated. Thus the king of Lagash says *gir-su-(ki)-ta umma-(ki)-šú... e-gín*, 'from Lagash to Umma he went'. But the Elamites come from Elam and *šir-bur-la-(ki)-ta nigga*[1] *nim-(ki)-šú ni-ilá*, 'from Lagash carried booty to Elam', THUREAU-DANGIN, *Une Incursion Élamite*, RA. VI, obv. II.

ra dative.

§ 81. *ra* is evidently identical with the verb *ara* ( ) 'to go', in fact both *ra*, *ri* and *ir* appear in this sense.

The fundamental sense of *ra* is *toward*, implying motion toward and is employed properly with *persons* only[2]. The Semitic translation *ana* approximately represents the Sumerian *ra*. It is true that the grammatical texts occasionally translate *ra* by *ina*, but *ra* in *an-ùr-ra* = *ina išid šamê*, 'on the horizon of heaven' is clearly the phonetic ending, locative, and *ra* in VR. 50 *a* 33, is *ra* accusative, see below[3].

a-a-ni-ir ba-an-teg, 'unto his father he drew nigh', CT. XVII, 21, 117. *galu-ra ba-ni-in-gar*, 'upon a man he has put (a curse)', IV R. 7 *a* 19. *sag-gig galu-ra šă-mu-un-mà-mal*[4], 'headache against a man one has sent'[5]. *lugal-a-ni-ir*... X... *é gir-su-(ki)-ka-ni mu-na-dū*, 'for his king X has built his temple in Girsu', SAK. 148, no. 22.

ad-da-ne-ne-ra in-na-ab-kallagi-ne, 'to their father they will pay', POEBEL, no. 28, 25. *sal-nitağ-dam-zu-ùr*... *šagga-*[*zu*] *gù-mu-un-*[*na-de*], 'unto thy wife say what is in thy heart', RADAU, *Ninib the Determiner*, etc., 66, 4. *a-a-za-ùr ide-za* $^{d.}$*mullil-ra ù-ba-e-ni-bar-*

1. For *nig-gal;* the *a* in the accusative preserved by force of etymology.

2. I have the recollection that M. FR. THUREAU-DANGIN was the first to remark on this phenomenon but cannot find that he has published the statement. In *é-kùr-ra* = *ana ekur*, IV R. 24 *b* 3, 'unto Ekur', *ra* is a phonetic complement and the form is really the status obliquus. So also in *bar-ra*, = *ana aḫati*, 'aside', we have to do with locative case *barra*.

3. BRÜNNOW, 6366 f., has given a misleading statement concerning *ra*.

4. Variant of .

5. So the Sumerian, impersonal and active where the Semitic is passive, *iššakin*, IV R. 3 *b* 48.

bar, 'look with thine eyes to thy father to Enlil', RADAU, *Miscel.*, nos. 3, 23.

é-a-ni dū-ù-dé...mà-a-ar ma-an-dúg-ga, 'he commanded me to build his temple', SAK. 212 *c*, II 7. *umun-ra*, 'unto the lord [it is not pleasing]', SBP. 98, 26. *en-^{d}.ningirsu-ra... mu-na-da-dib-e*, 'he brought in for the lord Ningirsu', Cyl. A 8, 21; 9, 4. *gù-de-a-ar... sag-an-šú il-da*, 'to raise high the head for Gudea', Cyl. B 6, 17. *dagal ^{d}.mušten-ra*, 'unto the mother *Mušten* (he spoke)', SBP. 312, 23. Dative of disadvantage: *mu-lu zi-da-ra ki mu-ni-ib-ri-rig*, 'bread of faithful men it has seized', SBP. 22, 49.

It will be seen that *ra* is the ordinary inflection for the dative of *persons*, corresponding to the indirect object in the inflected languages. The ethical dative *a* is employed apparently with things only. The distinction between these two constructions is clearly indicated in SAK. 26 *g*) II, 3-6 = *h*), IV 10-V 1, *^{d}.ningir-zu-ra gú-edin-na šu-na mu-ni-gí*, 'unto Ningirsu Guedin he restored into his hand'.

The dative *ra* is used after persons at the end of a laudatory introduction to indicate that this person is to be construed with the following verb. SAK. 152, Lugalzaggisi = OBI. 87, *enlil... lugal-zaggisi... abarag dingir-ri-ne-ra ud ^{d}.enlil... lugal-zaggizi namlugal kalam-ma e-na-sum-ma-a* 'Enlil to Lugalzaggisi prophet of the gods — when Enlil (to) Lugalzaggisi the lordship of the land gave'.

The same construction in VS. I, no. 4 = ZDMG. LXII, 399, but in this case *ra* is repeated in the clause as it should have been after *lugal-zaggisi* before *namlugal* above.

ra accusative.

§ 82. Keeping in mind the original notion of *ra* as movement towards, against or for a person, we readily understand its function as an accusative suffix. *galu-ra ussa* = *amela raksu*, 'bind the man', CT. XVI 12, 42. *ma-ra ud-šar-ra mu-un-na-gub-ba* = *ša iaši nannari ulzizanni*, 'me Nannar has established', SBH. 98, 29.

The same function appears perhaps in cases where *ra* marks a

noun as the object of a verb by way of anticipation. So THUREAU-DANGIN. SAK. 11, note *m*, explains, *é-annatum-ra mu ^{d}.ninni-ge e-ni-sà-a-ni... á-tug-e... é-annatúm me*, 'Eannatum when Innina had named him... the mighty, Eannatum am I',. Here *ra* according to this explanation serves as an anticipative object of the dependent phrase. A similar construction in SAK. 30 *b* I 6.

The postfixed ra *of motion must not be confused with the demonstrative root* $\sqrt{r}$ § 164.

šú. Its functions.

§ 83. *šu*, a widely used and intricate suffix, not only differs from *ra* in that it has a preference for inanimate objects[1], animals etc., in the sense of *toward*, but the particle has also the force of *up to, reaching unto, contact with*, and even *with* in the sense of *by means of*. The sign ordinarily employed for *šu* is 𒋗 *šú* which also has the values *èš*, *úš*, and we may not be wrong in assuming a root *ušu**, but the origin of the particle is wholly obscure. The variant 𒋗 (*šu*), occurs[2]. Like *ra*, *šú* often accommodates itself to the preceding vowel becoming, *uš*, *eš*, *iš*, *aš*.

šú unto.

§ 84. *šú*, in the simple sense of *toward, unto, to*. *lugal-mu galu uru-a-ni-šú gur-ra dagal-a-ni-šú aga-a-ab*, 'my lord who is merciful toward his city, attentive toward his mother', K. 133, rev. 15. *é-a-šú in-bal-bal-e-ne*, '(from house) to house they rush over', IV R. 1 *a* 26. *nibru-(ki)-šú bad-du gub-ne-en-te-a-*[ ], 'unto Nippur the distant he approached not', II R. 10 *a* 54.

id-da-šú ba-an-sum-mu, 'into the river they shall throw him', V R.

1. Exceptions are; *ma-šú* = *ʾašši*, in *šu nu-luḫ-ḫa-ni ma-šú mu-ši-in-ni-ir*, 'his unwashed hand he put upon me', CT. XV, 25, 5 = K. 41 obv. III 7, v. SBP. 4. *galu tur-ra-šú mu-un-na-teg-gà*, 'unto the sick man thou hast approached', IV R. 1 *b* 7. *dagal-a-ni-šú*, 'toward his mother', K. 133 rev. 15. *sal-nitaḫ-dam-šú-bi*, 'unto his spouse (he said)', SBP. 328, 15. *addana-aš*, 'unto her father (he shall bring it)', V R. 24 *c* 50. Perhaps also SBP. 284, 15. *enlil-šú*, 290, 5. *en-^{d}.ningir-su-šú*, Cyl. A 1, 3. *erim-šú gug mà-ag*, 'he brings hunger upon the wicked', OBI. 128, 5.

2. *é-a-ni-šu*, 'into his house (he entered)', K. 246, IV 40.

25 *a* 6. *durun-bi-šú im-ma-an-gi*, 'he sent her back unto the abode', SBP. 328, 17. *uru-šú ŭ-di-šú ga-ni-laĝ-en*, 'unto the city, unto the spectacle let us go', ASKT. 119, 26. *šu-dŭ-a-ne-ne-šú al-gub-ba*, 'into their open hands he placed', II R. 8, 56. *lil-la-áš tu-ra-bi*, 'he has given it over unto the wind', IV R. 11 *a* 19.

Corresponding to *ra*, dative of persons, we have *šú* in the same sense with things. *1 udu-nitaĝ ki-a-nag enlitarzi-šú*, 'one male sheep for the parentalia of Enlitarzi', DP. 56.

§ 85. The particle developing the pregnant notion of *arriving at*, takes on a factitive notion as *sag-e-eš ĝa-ra-ab-sàg*[1]*-eš*, 'as a gift may they grant thee[2]', V R. 51 *a* 22. *mu-ni in-sà-eš ú nam-lugal-la-bi-šú*, 'his name the plants named unto their lordship', ASKT. 81, 19. *ennum-šú in-sum*, 'for (as) protection he gave', II R. 8, 63. *kùr ki-bal-a-šú nam-rig-šú ĝa-ba-ni-in-laĝ*, 'as booty may they take it away to the hostile land'[3]. *kibagarra-bi-šú*, 'as its substitute' (he gave 4 gan of land), POEBEL, no. 39, 9. *šú* actitive.

§ 86. The instrumental *šú* occurs in the well-known phrase *gìn-šú ne-sĭg*, 'he smote with the blade' and in *karra-aš*, 'with the knife', already noted above § 75. *mud-šú ne-ib-ra-ra* = *ina uppi tarappis*, 'with a goad (?) thou shalt smite', II R. 16 *b* 29. *šu-šú* = 'with the hand (?)', St. Vaut., obv. 7, 3. *šú* instrumental.

§ 87. *šú* in the sense of *up to*, *until*, often in temporal expressions as *ud-kúr-šú*, 'unto other days', (*ana aḫrat ùmi*), in the future, especially in the legal phrase, *ud-kúr-šú galu galu-ra nu-gi-gi-a*, '(they swear) that in the future man against man will not bring suit'. *ud ul-li-a-aš*, 'unto other days', SAK. 208 *a* II, 5. *šú* temporal.

§ 88. *šú*, possessing the pregnant sense of *contact with*, was emin- *šú* adverbial.

1. Br. 5651.
2. Notice the personal dative force of *ra* infixed.
3. *šú* employed here in two senses, IV R. 12 rev. 46.

ently suited to express states or conditions of an object. *zid* the infinitive for 'to be faithful', inflected *zidde-šú*, means 'in a state of faithfulness', *kîniš*[1], consequently *šú*, *eš*, etc. became the Sumerian adverbial ending. *ud-de-eš* = *uddiš*, daily[2]. *dug-gi-eš* = *ṭâbiš*, well. *gal-li-eš* = *rabîš*, greatly. *isiš-na-šú*, 'with wailing for him', SBP. 306, 26. *zibbada-áš* = *ṭâbiš*, Šamašsumukîn, biling. 18. *nam-enim-ma dirig-dirig-šú e-ag*, 'he acted with pompous speech', SAK. 38, I, 16-7.

It would appear at first sight that the Babylonian adverbial ending *-iš*, *aš* should be a borrowing from the Sumerian, but I have endeavoured to shew that this is not the case[3]. A certain influence of the Sumerian construction may have made itself upon the evolution of the Semitic adverbial ending.

šú construed with verbs.

§ 89. *šú* is construed with persons after certain verbs to denote the person with whom the subject is concerned in a transaction. *zūr-zūr-rá-zu-ni gù-de-a-áš... šu-ba-ši-ti*, 'he received the petition *from* Gudea', Cyl. A, 2, 21. *sag-sal ginar-ta-pad-da-an za-ni-ni arad-^{d}ningirsu-ka-šú... é-šú-šam*, 'a female slave Ginartapaddan (by name) Zanini has purchased from Arad-Ningirsu', RTC. 16 obv., I-II[4]. The same construction in RTC. 290, *ababilgim-šú in-ši-šam*, 'he has purchased of A.' The postfix *ra* occurs for *šú* in *abba lù gi-zi-ra ur-é-ĝĭr-ge in-ši-šam*, 'from Abba the merchant (?) Ur-egir has purchased.'

šú causative.

§ 90. *šú* is employed in the sense of *because of*, *at the sight of*, in Gud. Cyl. A, 9, 13-5, which is also an excellent example of the agglutinative character of Sumerian. *é lugal-bi igi-sud il-il ^{d}imi-dugud-(mušen)-dím sig-gi-a-bi-šú ane im-ši-dúb-dúb*, 'because of the temple, whose lord casts a far-away gaze, which gleams like the *zū* bird, the

1. Cyl. B 12, 26.
2. Cyl. B 16, 8.
3. PSBA. 1909, 110-4.
4. Yet we find the construction *from* ordinarily expressed by *ta* or *ki-ta* after these verbs. *še ki-X-ta šu-ba-ti*, 'he has received grain from X', passim. Compare CT. VIII 47 A 8 for the same construction with *šam*. See also THUREAU-DANGIN, ZA. XX, 394.

heavens tremble'; here *é* is governed by *šú* placed after the modifying phrases. *zapag-zu-šú* 'at thy thunder (he is shaken)', SBP. 280, 13. The directive force may be so lost that *šú* appears for *ta; ud-šubbana-šú*, 'at the time of his descent', SBP. 306, 26.

§ 91. *šú*, like *ra*, may indicate the direct object, but only of *things*. 6 1/2 *gín kù-babbar-šú šam dam-mu-nanga-mu-šú ki-daga-ta lugal-azag-zu šu-ba-ti*, '6 1/2 shekels of silver, the price of Dammunangamu. from Daga Lugalazagzu has received', RTC. 294, 2-5. *kùr-šú gul-gul-la*, 'the land he has destroyed', SBH. 8, 60. *sag-ga-na-šú mi-ni-in-ili*, 'he lifts his head', IV R. 20, no. 2, obv. 7. *šú* accusative.

§ 92. Another unique usage is Gud. Cyl. A 5, 13, where *šú* appears in the sense of *as to, concerning; galu an-dím ri-ba ki-dím ri-ba šú*, 'as to the man whose form is like heaven, whose form was like earth'. *šú* absolute.

§ 93. *šú* appears in the ordinary function of *da* (§ 97) after infinitives to denote purpose. ^{d}*á-šnan-azag sud sīg-ele apin-na sag-an-šú il-šú*, 'to raise to the summit of heaven the holy grain goddess, her that sheds radiance afar....', Cyl. B 11, 19. *šú* of purpose.

§ 94. *da*. The sign with which this postfix is written clearly represents the right arm of a person, the gunified form (*á*) being employed for 'hand', Semitic *idû*. Inasmuch as the latter sign never appears as a postfix which would be the case if *da* were connected with Semitic *idû*, we conclude that *da* is a pure Sumerian word 'for right arm' and from this idea the interpretation must depart. *da* means primarily *with, beside*, a person. In the psychology of the language *da* corresponds to *ra*, the one based on the notion of movement toward a person, the other of rest near a person or of action exerted by the person. *da* may be treated as a noun and augmented[1]; *anda-ne* = *itti-šu*, CT. XIII, 36, 21[2]. *eda* = *itti; galu eda-ene*, 'those with them', *da*. Its functions.

1. The whole is then regarded as a noun.
2. Aruru formed men 'with him', i. e., worked *beside* him.

CT. XV, 9, 18[1]. [*da* frequently appears in the status rectus as *dé*.] *ana-da nam-en-na kiš anna-ge mu-un-ne-ši-in-ĝal-ĝal-la*, 'he (Sin) divided the lordship of all the heavens unto them with Anu', IV R. 5 *a* 62. *dúg-mu mu-lu-da an-da-ab-di-e*, 'my word one shall repeat for me among men', II R. 8 *a* 29 f. *za-da a-ba-a in-na-bal-e*, 'who shall make war with thee'? S BP. 200, 22. *gàl-lá-da ĝarran im-ši-du*, 'with the *gallu*-demon she journeyed', SBP. 314, 26. *malga-sug-da mu-da-gin-na-a*, '(he) who came with Malgasud', RTC. 19, III. *umma-(ki)-da damĝara é-da-aga*, 'with (the) inhabitants of Umma he made war', SAK. 38, I, 25. The notion of *accompaniment*, to act in conjunction with a person, was introduced into the sphere of neuter objects. *inim-da gurra-da-an*, '(who) shall act against the word'? SAK. 18, II 6.

da of agent.

§ 95. Characteristic of *da* is its use after personal names to indicate the agent, arising out of the subjective force of *da*[2]. *patesi-da šir-bur-la-(ki)-e ĝegalla šu-mu-da-peš-e*, 'by the patesi Lagash shall be filled with abundance', Cyl. B. 19, 14. *sag-engur-da... igi-gar-bi e-da-aga*, 'by the chief farmer the inspection has been made', Nik. 255. *utul-da e-da-sîg*, 'by the shepherd it has been slaughtered', TSA. 30 rev. II. The variant *dé* in *utul-dé ba-tum*, 'it has been brought by the shepherd', TSA., no. 33.

da instrumental.

§ 96. *da* appears in connection with neuter objects for the instrumental, *me-ni-da mu-na-da-dib-e*, 'he brought forward at his decree', Cyl. B 8, 22, and often, apparently a confusion for *ta* § 103.

da of purpose.

§ 97. Developing the idea of subjective action, *da* (and its variant *dé*) obtained the force of a particle of purpose with infinitives[3]. *essad... gubba-da... túr-dū-a-da... mu-na-da-tùr-tùr*, 'to appoint the tax collector... to build the stalls... he has entered', SAK. 134, for Cyl. B 15, 1-16, 1. *ì,á ĝa-da kaš ĝa-da*, 'to multiply oil, to multiply

1. Cf. K. 5423, 2.

2. Cf. *Syntaxe*, 225.

3. The construction with *šú* does not appear to be original : *nu-gar-ra-zu-šú* = *ana la gamāli*, CT. XVI 32, 168.

liquor', *ibid.*, 10, 3. *a-a ^{d}·mullil lida-da maĝa mu-e-du,* 'to praise father Enlil in song majestically we come', SBP. 278, 7. *é-azag-dū-dé,* 'to build the sacred house', Cyl. A 1, 16. *a en-ra summu-da,* 'to give water to the lord', Cyl. B 6, 25. The same function appears with infinitives after verbs of commanding. *è-dé*[1] *ni-mi-dúg,* 'he commanded to take away', SAK. 40, IV 32. *sum-mu-da mu lugal in-pad,* 'He swore in the name of the king to give', MYHRMAN, no. 13, 6 f. *da* of purpose also in *namtil... gù-de-a-da ka-šu-gál-la-da,* 'to pray *for* the life of Gudea', Cyl. B 8, 18.

§ 98. *da* and *dé*, employed with infinitives to replace descriptive clauses, corresponding to the Latin gerundive, reveal again the subjective force inherent in this particle. *da* gerundive, temporal; *ka nu-dŭ-u*[2]*-da na-ne nu-ūr = ina la pīt pî ḳutrinna la ṣênu,* 'when he opens not his mouth incense is not smelled', IV R. 25 *b*. 65[3]. *šermalla-zu-dé,* 'when thou art glorious', SBP. 296, passim. *sa galu-tu-ra-šú zu-zu-da-mu*[4], 'when I examine the limbs of the sick-man'. *é-a tú-a è-da-zu-dé,* 'when thou goest to the house of washing', V, R 51 *a*, 28 (cf. 21. 35).

The circumstantial *da*. *šu-gi(n)-gi(n)-da ĝe-en-da-ab-sàg-eš* = *ina šulmi littarruka,* 'in safety may they lead thee', VR. 51 *a* 29. *^{d}.im-dugud-(mušen) kùr-mu-ša-da ĝe-bad-du-ám,* '(it is like) the Zu-bird which fought (?) with the mountain serpent', Cyl. A 27, 19. *gú-de-de-da ur̃-gig-a nu-un-šed-dé,* 'with sighing day and night he rests not', K. 3931 obv. 9. circumstantial.

§ 99. *da* locative is frequent. *edin-da e-da-tāg-tāg* '(their bones) by the field he left', SAK. 38, III 24. *é-da sig-sig-ga-bi,* '(the spear) which was fixed in the temple', Cyl. A 27, 18. *abzu-da šù-ga-ám,* placed beside the Apsu', Cyl. A 24, 27. *é-mu-da mušen-dim im-ma-ra-dal-en,* 'in my temple they caused me to fly like a bird', SBP. 6, 17. *da* locative.

1. Or *en-ne* (!).

2. Notice the long vowel *du-u*, compensation for *duĝ*.

3. ZIMMERN, *Nöldeke Festschrift*, 961, has another interpretation in which *da* is regarded as having circumstantial force, 'if his mouth is not consecrated'.

4. Var. *zu-zu-de*. Notice the objective force of *šú*, see § 91.

da of rest with after motion.

§ 100. *da* of 'motion toward', apparently incompatible with the original meaning of *contact with*, may be due to the desire to express *rest with* after the motion. *e-da ĝe-en-da-ab-gi-gi*, 'may he restore thee to the water', IV R. 13 *a* 44. This construction is altogether replaced by *ta*; evidently *da* is original. Vide § 110.

ta of separation.

§ 101. *ta* is the counterpart of *šú*, having essentially the force of *from*, employed with neuter objects only. The pictographic idea of the original sign is still inexplicable. *é-ta è-a-ni*, 'from the house he went forth', SBP. 282, 28. *é-kùr-ta... im-ta-ab-è*, 'from Ekur he went forth', SBP. 218, 11. *uru-ta im-ta-è*, 'he caused to go from the city', Gud. B 4, 4. *tùr-azag-ga-ta mu-un-tum-ma*, '(butter) which from a pure stall one has brought', IV R. 4 *b* 28. *ka-bi-ta ùĝu nu-sál-sál*[1]*-e-ne*, '(the weapon) from whose mouth poison flows not', IV R. 20, no. 3, 15. *ud-gal an-ta šu-bar-ra meš*, 'a great storm are they which from heaven is hurled', IV R. 1 *a* 18. *bur-ta nig kur-mu*, 'who eats out of a bowl', SBP. 74, 11. Arising out of the notion of motion from a place, the temporal *ta*, 'since', 'from a certain time', readily arose; *ud tūr-ra-a-ni-ta*, 'from the days of his[2] youth', SBP. 256, 17. *ud ul-li-a-ta*, 'since those days', SAK. 198 *e*) 16.

ta locative.

§ 102. *ta locative*, in exactly the same sense as the locative of the status obliquus, does not appear to be compatible with the original meaning. *gir-nun-ta... ba-pad-da-a*, '(when) in the *girnun* he chose him', SAK. 34 *k*) III, 2. *úru-ta umun-bi na-ăm-ba-da-an-tar*, 'in the city whose lord has cursed it', SBP. 238, 13. *idim-abzu-ta imin-na meš*, 'in the depth of the sea seven are they', IV R. 2 *a* 32. *ta* and *da* both locative are clearly held apart in *gú* ^{id}*lum-ma-gir-nun-ta-ka e-šú-tāg*, 'he left (his slain soldiers) upon the bank of the canal Lummagirnun'; *gĭr-pad-du-bi edin-da e-da-tāg-tāg*, 'their bones in the plain he left', SAK. 38, III, 20-24; yet it is difficult to understand the precise difference between *da* and *ta* here.

1. *sal*(?). This value derived from ^{gis}R = *gisallu*.
2. So the Sumerian text.

ta instrumental.

§ 103. *ta, instrumental,* in the same sense as *šú* instrumental § 86, and the instrumental of the oblique case. *su usán-ta... su-zu dé-in-dúb-dúb*, 'with a whip... thy body I smite', CT. XVI 29, 76. *šu-el-a-ni-ta mu-an-na-an-tar-tar-ru-da*, 'with his clean hands he has torn it', IV R. 8 *b* 40. *nàzaginna guškin-ruša kú-me-a-bi-da ta šu-a maǧ-bi ib-ta-an-dú-uš-a*, 'after he had made brilliant with lazuli, radiant gold and silver-*me-a*', date of Samsuditana.

ta causative.

§ 104. *ta* of *means* and *cause*[1]. *dúg-ga-zu-ta ŠUL-A-LUM-bi ǧen-duǧ-duǧ*, 'by thy command may his offense be pardoned', IV, R. 17 *a* 57. *ib-ba-bi-ta súr-ra-bi-ta... anna ba-an-ĕ-ne*, 'at his rage and wrath... they ascended to heaven', IV R. 28, no. 2 obv. 15-19. *á d.nina-ta*, 'by the might of Nina', Gud. D 4, 2.

ta temporal.

§ 105. *ta* temporal of *time at which*, corresponds to the temporal force of the oblique case § 77. *ud-bi-ta*, 'at that time', SAK. 50, VIII 8, but usually *ud-ba, ud-bi-a.*

ta circumstantial.

§ 106. *ta* descriptive of the *condition* of an object, is for *da* circumstantial § 98. *gi-li an-tul*[2]*-bi-ta ba-da-an-kàr-ra*, 'the marsh in its fulness he has pillaged', SBP. 260, 3.

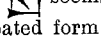
ta gerundive.

§ 107. *ta* employed with infinitives to replace descriptive clauses, is apparently a late usuage for *da* § 98. *esirra ara-a-ni-ta = sugam ina alakišu*, 'when he walked the street', IV R. 26 *b* 1 f.

ta comparative.

§ 108. Corresponding to *da* of accompaniment with persons, by necessity of contrast the language employs *ta* of accompaniment with things. *á-zu-ta á nu-mu-un-da-di*, 'with thy strength no strength is compared', IV R. 20, no. 3 obv. 7. *šu-mu-ta šu di-a-nu-ma-al*, 'with

1. *ta* instrumental and causative naturally developed out of the idea of motion departing *from* an object.

2. This reading  seems philologically necessary if the Semitic translation *šuklu* be an apocopated form of *šuklulu*. *antul* a noun formation of √*til*, 'be completed'. Yet this is only a conjecture.

my hand no hand is comparable', ASKT. 127, 59. *esir giššag-ká-na-ta ki-ta im-mi-in-rig*, 'bitumen beside the *šakkanakku* below I have placed', IV R. 6 *b* 47. *kùr-é-ta il-la-ni*, 'which is higher than the temples of the foreign lands', Gud. St. I 3, 2 : *kùr-a-ta il-la*, 'more magnificent than the foreign lands', Cyl. A 3, 19.

ta = *da* of accompaniment.

§ 109. *ta* for *da* in the sense of accompaniment of persons is late. *da-da-a-ta nam-ba-da-ab-lal-e*, 'with the wicked I will bind thee', IV R. 13 *b* 26[1].

ta of motion toward.

§ 110. *ta* of *motion toward*, clearly incompatible with the original meaning, is probably a confusion with *da*, § 100. *é-kùr-ta mulu* ^{su}*esir malla im-tur-ra-ne*, '(when) he with shoes on entered into Ekur', SBP. 218, 9.

sagduga-ne-ne sagduga-a-ni-ta... ba-ra-an-teg-ga-e-ne, 'their head to his head let them not put', ASKT. 90, 66-70.

lugal giššar-ta [*šŭ-lum ba-ra*]*-ab-age-e*, 'unto the owner of the garden he will measure out dates', II R. 15 *c* 46.

Compound repositions.

§ 111. *Compound prepositions* composed of a noun and one of the four preceding postfixes arose through frequent usage of the combinations in question. For example *igi-šú* means 'unto the face', and *igi-bi-šú* means 'unto its face', i.e. 'before it'; *igi-ni-ra*, 'unto his face', 'unto him'. The noun or pronoun governed by such compounds must be placed between the component elements since syntactically it is a genitive depending upon a construct. The following are the principal compound prepositions.

igi-šú.

§ 112. *igi-šú*, 'towards the face', before, over against. *igi-uku-šú ù-igi-bar-ra-zu ni-a ǧegallam*, 'before the people whom thou regardest comes abundance in plenty'. *igi-ni-šú si-im-sá*, 'before her he introduced', Cyl. A 16, 30. *su-lal igi-bi-šú si-sá-a-bi*, 'the *sulal* installed before it', Cyl. B 16, 13. *igi-ni-šú ba-gul*, 'before her it is plundered, SBP. 288, 20. *igi-šú* may be employed as an adverb; *igi-šú mu-na-gín*, 'he

1. *da-da* = *ašṭûti* may refer to wicked things here.

went before', Cyl. B 2, 9; cf. also Cyl. A 3, 20. *igi-zu-šú dusu-azag gub-ba*, 'by the holy head-cushion placed before thee', Cyl. A 6, 6.

§ 113. *igi-ra*, 'before', only of persons. *i-dé d.mullil-ra šer-mal-la-zu-dè*, 'when before Enlil thou art glorious', SBP. 296, 7. *igi-ra.*

§ 114. *ki-ta*, 'from the side of', 'at the side of', 'from', 'beside'. *ki-daga-ta lugalazagzu šu-ba-ti*, '(a sum of money) from Daga Lugalazagzu has received'[1]. *ta* appears in its locative sense in *ki ana d.innina-ta*, 'with Anu and Innina', SAK. 220 *f*) II 13. *ki-ta.*

§ 115. *ki-ra*, 'to the place of', only in *ki-bi-ra* = *eli šāšu*, 'unto him', Sm. 11 + 980, rev. II = K. 8299 rev. See PSBA. 1910, 161 line K. 12830 (2). *ki-ra.*

§ 116. *da-ta*, 'from the hand', 'from beside', 'from'. *da-galu tura-ta nam-mu-un-da-tur-tur-ne*, 'from the sick-man let them not enter', ASKT. 94, 42. *da-ta.*

§ 117. *bar-ta*, and *bar-šú* = *ana arki*, *ina arki*, 'behind', have not yet passed into pure prepositions but may be noted. *bar-mu-ta* = *ana arki-ia*, 'toward me from behind', CT. XVI, 8, 282. *bar-mu-šú*, '(who) is behind me'? SBP. 8, 5[2]. *bar-ta, bar-šú.*

§ 118. *mu-šú*, 'for the name of', 'for the sake of', 'for', = *aššu*[3]. In a list of payments, B. M. 18373 obv. 3, occurs the entry, 12 shekels received from Lù-Ninšaḫ, *mu ur-d.ninmar-ki-šú*, 'on behalf of Ur-Ninmarki'. At the end of a list of quantities of grain given to farmers occurs the note *mu še-kúr-ra engar-šú*, 'for provision of the farmer(s)', B. M., *mu-šú.*

1. Literally 'from beside'. *ki* in this case has the meaning *ittu* 'side'. RTC. 294, 4.

2. Cf. *na-ru-a bar-ta gub-ba*, 'an inscribed stone placed behind' (here an adverb), DP. 55 IV 7.

3. *mu-šú* is also employed as a relative adverb; *mu ašag nam-šutug... sá-nu-ub-dúg-ga-áš*, 'because the field does not equal the value of the anointer's office', POEBEL, no. 39, 14 f.

21447 rev. 6. *mu-zu-šú túr ĝe-im-ši-dū-dū*, 'for thee shall one build the fold', Cyl. B 22, 17. Grain is assigned, *mu-ursag-tar-šú*, 'for Ursagtar', B. M., 17750, I, 6[1]. 10 *gìn kubabbar mu ašag* 18 *gan šú*, '10 shekels of silver for a field of 18 gan' (interest or rent is meant), B. M., 17752, I, 9[2].

mu-da. § 119. *mu...dé* (*da*), only POEBEL, no. 10, 24, *mu é-dū-ù dé*, 'because of the erection of a house'.

sag-šú. § 120. *sag... šú*, 'for, or, at the head', is employed in two senses according to the interpretation of *sag*, which means literally 'head, top', whence *sag-šú* = above, superior to; *dúg-ga-zu... sag-bi-šú è-a-ám*, 'thy word arises above all'[3]. *sag* is, however, more often taken in the sense of 'one', 'one head of oxen, sheep, slaves etc.' Consequently *sag-šú* means 'in substitution for'. 1 *gud-giš sag áb* 10 *šú* = 'one ox, reached the age of virility, in place of a cow ten years old', B. M. 19064. 1 *anšu nitaĝ sag anšu šu-gí šú*, 'one mature mule in place of an old mule', PINCHES, *Amherst*, 38 rev. I, 3.

šu-ta. § 121. *šu... ta*, 'from the hand of', 'from'. *šu* ^{d}*nannar-tum ta*, 'from Nannartum (he received two sealed tablets)', POEBEL, no. 42, 11[4].

Position of suffixes. § 122. The suffixes *ra*, *šú*, *da*, *ta* should logically follow all others, as in *uru-ni-ta*, 'from his city', *lugal-ni-ir*, 'for his king', etc. Exceptions occur which are difficult to explain. *ana* ^{d}*enlila-da zag-di-a-na gaštin nam-dug-ga-e-da-na* = 'in his rivaling with Anu and Enlil, in his making abundant the wine', ASKT. 80, 19. *ta* occurs before the construct ending *ka* in *gú* ^{id}*lummagirnun-ta-ka*, 'at the bank of the river L.', SAK. 38, III 20[5]. For the ordinary construction cf. *úr* ^{d}*ininni-ka-šú*

1. Also lines 11-16, etc.

2. See also PINCHES, *Amherst*, no. 16; REISNER, TU. no. 256. DP. 138 end.

3. Literally, 'above it, them'. Gud. Cyl. A 4, 11. A similar construction in *sag-an-šú íl-šú* = to raise to the summit of heaven, Cyl. B 11, 20.

4. For the compound *en-šú*, 'until, up to, unto', see the Glossary.

5. Perhaps the real construction here is 'at the bank of the river (which comes) from Lummagirnun'.

'upon the pedestle of Ininni', RADAU, *Miscel.*, 2, 40. *ki šangu* ^{d}*nin-mar-(ki)-ka-ta*, 'from the priest of Ninmar (he has received)', CT. III, 19 D.

The cases with *ra* and *šú*.

§ 123. Properly speaking *šu* and *ra* in the sense of 'toward', or representing the function of an accusative should govern nouns in the status rectus. *igi-ni-šú*, 'into her presence'. *lugal-ni-ir*, 'for his king'. *a-a-ni-ir*, 'unto his father'. In the case of *ra* the proper syntax will be found in most instances; of course when *ra* has the function of a dative the oblique ending should be used; *mà-a-ar ma-an-dúg-ga*, 'he commanded me'.

In case of *šú* denoting 'motion toward', yet employed with the obliquus as *é-a-šú*, 'to the house', the force is rather 'to and rest in'. The case employed before *šú* will depend largely upon the emphasis placed either upon the motion toward or rest in[1].

On the other hand the inherent force of *da*, with, *ta*, from, would naturally require the oblique case; *za-da*, with thee, *ba-da*, with it, etc. but vowel harmony would prevent this as in *mu-lu-da;* indeclinable words as *patesi-da* do not conform to the rule. The cases are, however, clearly distinguished in *é* ^{d}*ningirsu lugal-na-ta*, 'in the temple of Ningirsu his lord', Gud. B I, 2, and *uru-ni-šú*, '(he looked) toward his city', *ibid.*, III 7[2].

Plural.

§ 124. The primitive method of indicating the plural seems to have been the cumbrous process of doubling the word[3]. Few traces of this ancient phenomenon remain. *gud-tūr-tūr*, 'the little oxen', TSA. 13 obv. IV. *mada mada*, 'lands', I R. 53 *b* 13. *(giš)šam-gi(š)-bil-la gal-gal*, 'great straw fagots', TSA. 26 rev. II 1. *nig-aga-aga-da = ipšētu*, 'deeds', V R. 51 *b* 29; *nig-aga-aga-bi*, 'his deeds', KING, LIH. 58, 6. *na-gal-gal*, 'great smoothed stones', Cyl. A 23, 24. *umun kùr-kùr-ra*, 'lord of lands', SBP. 90, 1[4]. To this doubling the plural

1. *šú*, instrumental, governs the oblique case.
2. Cf. *alanna-ni-šú mu-tud*, 'he fashioned (it) for his statue', Gud. C 3, 16.
3. In the case of compounds only the final element was doubled.
4. The plural of *kùr* is invariably written *kùr-kùr*.

inflection may be added, as in *dumu-dumu-ne*, 'children', Gud. A 1, 3. Traces of this formation are found in late texts, as *dingir gal-gal*, 'the great gods' (often).

Indefinite plural.

§ 125. For the personal plural indefinite the personal suffix *ni* was doubled, giving *ni-ni* which became *ene* (see § 159), often shortened to *ne* especially after vowels[1]. Thus we have *é dingir-e-ne-ge*, 'house of the gods'; *ursag dingir-ri-e-ne-ge* 'champion of the gods'; and *lugal dingir-ri-ne-ge*, 'lord of the gods', Cyl. A 10, 12.

labar-e-ne engar-ri-ne... ù-mu-tum[2], 'if the psalmists, the farmers... brought a sheep', SAK. 54 *i*) I, 14.

Persons and objects after numerals have no inflection for number. 600 *lù-nim-(ki)* = '600 Elamites'. 5 *gar* = '5 biscuits'.

The plural suffix is identical with the possessive pl. suffix *ene*, 'their' (see p. 108); to avoid confusion the language generally employs *bi-ne* for the possessive suffix.

Concerning the relative position of the plural and construct ending, the construct comes last if the emphasis is upon possession by all the members included in the plural. Thus we have *enima dingir-ri-ne-ka*, 'by the word of the gods'[3]; *gud dingir-ri-ne-ge*, 'the oxen of the gods'[4]; and this is the ordinary syntax. When the genitive has the force of *describing* the construct and is thus more logically connected with it the construct ending precedes the plural. *sal ud-bi-ta-ge-ne*, 'women of the former days'[5]. *sib udu-sìg-ka-ge-ne*, 'shepherds of the wool-bearing sheep', Nik. 155 rev. I. *nu-šar d.ba-ú-ge-ne*, 'the gardeners of Bau', TSA. 42 rev.; DP. 106 V; 108 V.

Definite plural.

§ 126. In the classical period the inflection for the definite plural is

1. *ne* because of its association with *ene* had the force of a plural as a suffix of both nouns and verbs, also as a verbal infix. Strictly speaking *ne* is but a variant of *ni* and often occurs in the singular. (Sayce was the first to give this explanation of *e-ne*.)

2. Sic! singular.

3. SAK. 54 i) III 29.

4. Ibid., I 23.

5. Ibid., III 20.

regularly *me*[1], employed only after nouns whose number is exactly defined; *lú ki-enim-ma-bi-me*, 'the witnesses', RTC. 16 rev. I (nine witnesses). *dupšar-me*, 'the scribes', RTC. 17 obv. IV (nine scribes). *šu-ǧa-me*, 'fisher-men', TSA. 7 III 9 (three fishermen). *sal-me*, ibid., 10 rev. I 2 (five women). In all these examples the names of the persons included in the plural noun are given but a numeral does not stand before the noun inflected by *me*. *me* is indefinite in *ursag-digga-ni-me*, 'the dead heroes', Cyl. A 26, 15.

The form me *is apparently independent of the ending* ene. *We may suppose a form* me-me* *which became* eme > me, *developed by doubling the first person sing.* me, *thence transferred to the third person.*

Plural of things.

§ 127. In regard to things, animals, etc., Sumerian prefers to employ the singular in the sense of a collective, exactly as the pronoun *bi* appears for both 'his' and 'their', p. 108. *anšu-ta udu-ta ú-du-bi e-ta-šub*, 'from the mules and sheep he took away their shepherd(s)', SAK. 50 VIII 17-9.

Notice in business documents the descriptive term after persons takes the plural but after animals the singular, TSA. 20 obv. III, '1 man paid at the rate of 120 *ḳa*, five men at 80 *ḳa*, — their grain is 2 *gur* and 40 *ḳa*, *nu-šar-me*, 'gardeners'. But 30 rev. II : *1 gud-sig, 1 gud mu 2, gud-dun-a*, 'one feeble (?) ox, one ox two years old, oxen of the *dun*'. *ud-sú-ud-da-šú*, 'unto distant days', IV R. 9 *a* 34.

The postfix *ǧă-a*.

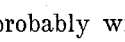
§ 128. Nevertheless the Sumerians by mere force of analogy must have felt the necessity of indicating the plural of things in some way beside the laborious method of repeating the whole word or of no indication at all. As a matter of fact the word *ǧă-a*[2] ( ), which means

1. In my *Syntaxe* I identified the plural *me* with *me* = *bašû*, deriving the later plural *me-eš*, *meš*, from the verb *me* + *eš* the verbal pl. inflection. This theory does not account for the classical use of *me* as a plural inflection and is here abandoned. For the use of *me* after definite plurals, v. TH.-DANGIN, OLZ, 1907, 445.

2. For the pronunciation see THOMPSON, *Reports of the Magicians and Astrologers*, no. 103 obv. 11. According to THUREAU-DANGIN, REC. 207, the sign is derived from no. 476 + *a*. In any case *ǧa-a* is connected with the word *ǧen* 'abundance'.

multitude, was placed after the names of things to indicate a large number of such objects. The earliest known occurrence is OBI. 11 rev. 4, in the total of a list of fibrous garments, *nigin* 90 *tug ĝă-a*, 'total 90 fibrous garments'. CT. III 12 B 11, *nigin* 23 *gud ĝă-a*, 'total 23 oxen'. CT. IX 23 rev. 36, *nigin* 1691 *udu-ĝă-a*, 'Total 1691 sheep'. None of the texts cited are earlier than the Sargonic period and it may well be a scholastic invention[1].

The Semites, so far as my own statistics shew, use in the same manner, i. e., after things and animals only.

§ 129. The plural *eš, aš, uš* employed only with verbs, was attached to the definite pl. *me* giving rise to a new inflection *me-eš*, probably written  at first, but latterly , employed by the Semitic scribes to indicate the plural of both persons and things. *dingir-ĝul-a-meš*, 'the wicked gods' passim. *ĝa-meš*, 'fishes', *mušen-meš*, 'birds', etc. The ending does not appear in the inscriptions of the classical period and may be a Semitic invention. This (*meš*) plural inflection of nouns is probably not identical with *meš*=*šunu*, 'they (are)', i. e., the 3d pl. of the verb *me*, 'to be'. *gim-ma ekur-dig meš*, 'offspring of the palace of the dead are they', IV R. 1 *a* 12. *dam nu-tuk meš*, 'a wife they do not take, (they are not taking)'.

§ 130. *The dual* is indicated by placing the sign for one , written twice , after the word, pronounced *áš-áš* but ordinarily written and easily confounded with the sign *HAL*[2]. *lú-d.ninšubur erin-gi-zi sab-d.ba-ú dumu ba-zi zaĝ áš-áš*, 'Lu-Ninšubur the cane-maker and Sab-Bau son of Bazi, both living'[3], B. M. 14313 obv. II, 11. *lugal-melam im-bur-ŭr-a zaĝ áš-áš*, 'Lugalmelam a potter (?) and living', *ibid.*, 15[3]. We may have to do with the dual in *kunuk áš-áš nam-labar ù ĝa-la-ba-ni*[4], 'two sealed deeds of his right to the psalmist's office and of his

1. The examples thus far known from the early period are all definite plurals.
2. See also OLZ. 1910, Sp. 196.
3. Interpretation uncertain.
4. Notice the combination of the article *ba* with possessive *ni*.

property ', POEBEL, no. 42, 3[1]. ➤➤ indicates the plural in *aš-me áš-áš* = *šamšāti*, ' sun disks '[2]. The Semitic scribes indicate the dual by 𒁹 *min*, the ordinary word for ' two ', but this method does not appear to be Sumerian. *šu-min*, ' two hands '; *igi-min*, ' two eyes '.

§ 131. To express the genitive relation between two nouns Sumerian employs the suffix *ge* (rectus) and *ka* (obliquus)[3]. Generally speaking, if the construct be in the rectus the genitive will be indicated by *ge*, if the construct be oblique the genitive will be indicated by *ka*. Yet *ge* may be employed if the genitive be put into relation with an oblique construct by the vowel *a*, as in *gig-ù-na-ge*, 'in the height of the night', IV R, 26 *a* 18[4]; or in *á-zid-da lugal-zag-ge*[5], ' at the side of thy king ', Cyl. A 6, 12 (§ 78). This proves that the essential force of the element *g, k*, is one of emphasis binding the descriptive noun to its construct (if we may employ that term loosely here) to form a single conception. The inflection of the particle itself cannot be original and the reason for employing *k* in the oblique case and *g* in the rectus is not apparent. We should have expected either *ge-ga* or *ke-ka*[6]. The genitive may be possessive, *dam lugalage*, ' wife of the king ', or descriptive, *namlugal kalama-ge*, ' lordship of the land '. Ordinarily the possessive suffix follows the genitive particle if its antecedent is the genitive, but precedes if its antecedent be the construct: *giš dúr-gar-maḫ nam-nin-ka-ni*, ' the great throne of her ladyship ', Gud. F 3, 8. Here *ni* refers to the goddess possessor of the quality *namnin*. But *arad ni-tug nin-a-na-kam*, ' the

1. Also uncertain. We may read *kunuk ḫal*, i e., *kunuk zitti*.

2. Date formula of Samsuditana. — Other examples cited by BRÜNNOW, 5936.

3. HOMMEL apparently made the first correct statement in regard to the genitive force of *ka*, *Semitische Völker und Sprachen*, p. 510. AMIAUD, ZK. I, 236-243, discovered most of the principles governing the use of these particles.

4. Apparently the sense is 'darkness of supreme highness'. Cf. *zag giš tir-ra-ge*, 'at the side of the forest', ibid., 20.

5. For *za-ge*. See also RADAU, BE. V, Ser. D, pt. 2, p. 17.

6. It is probable that the original particle of the gen. rectus was *ki*, *ke*. The sign ordinarily employed for *ge* 𒄑𒁹 has the major value *kit*. It may have been differentiated to *ge* to avoid confusion with the postfixed determinative of place *ki*. (See above, p. 58.)

pious servant of his lady', ibid., 2, 11. Here *na* refers to the same person as the construct *arad*. When the antecedent is neither the construct nor the genitive, the suffix may precede or follow. *é uru girsu-(ki)-ka-ni*, 'the temple of her city Girsu', Gud. A 1, 8. *é-ušbar-ra-na-ka*, 'from the house of his kinsmen', SBP. 32, 24[1].

The plural ending, on the other hand, follows the particle if it indicates the plural of the construct but precedes if it indicates the plural of the genitive. *bár bara-ge-ene*, 'occupants of the chapel', II R. 35, no. 2, rev. 2. *dingir an-na an-ki-ge-e-ne*, 'Lofty gods of heaven and earth', V R. 51 *b* 31. But *gú-gal dingir-ri-e-ne-ge*, 'great *gúgallu* of the gods', II R. 19 *a* 19. *gud-dingir-ri-ne-ge*, 'the oxen[2] of the gods', SAK. 54 *i*) I, 23.

§ 132. *ge* genitive, descriptive. *mulu arazu-ge arazu dé-ra-ab-bi*, 'may the lord of intercession speak unto thee', SBP. 214, 10. *umun kùr-kùr-ra-ge nigin-ù*, 'Oh lord of the lands repent', SBP. 292, 3. *mulu azag-zu-ge-ne*, 'their lord of wisdom (lives not)', SBP. 322, 22. *gašan dupšar-ge an-(da)-ki-bi-da-šú ba-ši-laĝ*, 'the queen of writing in heaven and earth wandered', SBP. 330, 25. *ud d.nin-girsu-ge uru-ni-šú... im-ši-bar-ra*, 'when the lord of Girsu looked toward his city', Gud. B 3, 6. (sic!)

ge after a construct in the accusative is irregular and found only in late texts[3]. Even in these cases the oblique genitive is properly indicated by the inflection *a* which precedes the ending *ge*. *gar gar-lag-gà*[4] *galu-ba-ge u-mu-un-te-gur-gur*, 'the kneaded food of this man purify', IV R. 27 *b* 51. *giš sigar anna-ge im-gid-dé-en*, 'the bolt of heaven thou didst pull away', SBP. 200, 16.

§ 133. *ge* may indicate the adverbial notion of motion toward, an idea regularly expressed by the status rectus. *d.babbar kalama-ge sagga-na*[5]-

1. In any case the possessive suffix placed at the end indicates that the antecedent is in closer relation to the genitive than to the construct and *vice versa*.

2. Names of animals and things are not inflected in the plural.

3. AMIAUD, ZK. I, 233 f., attempted to defend this as the rule but found no examples in classical texts.

4. Vowel harmony for *lagge*.

5. Notice the vowel harmony. We expect *-ni-šú*. (§ 91.)

šá mi-ni-in-ili, 'Šamaš lifts his head toward the land', IV R. 20 no. 2 obv. 7.

ka with functions of oblique case.

§ 134. *ka* has not only the force of uniting two nouns in the genitive relation but the various adverbial notions attached to the status obliquus are also expressed by it, the case ending *a* being transferred to the particle *ka*. *dúg* ^{d}*.ningirsu-ka*, 'by the command of Ningirsu', Cyl. A 20, 1. *é-anna šag girsu-(ki)-ka mu-na-ni-dū*, 'Eanna within Girsu he built for her', Gud. C 3, 12. *kalig-mu(š) é-ušbar-ra-na-ka ák-kùr-šú ba-ū*, 'the strong man rides from the house of his kinsmen unto the mountains', SBP. 32, 24. *é-bi-a-ka*[1] *é-gurun-na-ka*, 'from his home, from the house of his domain', SBP. 324, 1. *kar nibru-(ki)-ka*, 'at the quay of Nippur', Poebel, no. 15, 10. *ki mê-ka*, 'in the place of battle', I R. 51 *b* 24.

Oblique genitive after accusative.

§ 135. When the construct is the direct object of a verb or governed by a postfix the oblique particle *ka* (var. *ga*) must follow the genitive[2]. *igi galu-ka u-me-ni-sìr*, 'bind the eye of the man', IV R. 29* 4 C rev. II 22. *é* ^{d}*.ningirsu-ka... ba-ta-è*, 'the temple of Ningirsu he made to arise (in majesty), Cyl. A 24, 13. ^{giš}*manu giš KU maǧ anna-gà šu-mu*[3] *mu-un-da-ab-gál*, 'the *erū* mighty of Anu I have taken in my hand', CT. XVI 3, 86. *igi-gar udu-ka... šu-a ne-gí*, 'he has rendered an account of the sheep', Nik. 312. Gud. Cyl. A 17, 15 forms an exception which I cannot explain; ^{d}*.nisaba-ge é giš-tug-pi-ge ìg-mu-na-dag*. 'Nisaba opened unto him understanding', literally 'opened the house of wisdom'.

en-an-na-túm... patesi ^{d}*.ningirsu-ka... šeš ken-ág é-an-na-túm patesi širburla-(ki)-ka-ra*, 'to Enannatum... patesi of Ningirsu... beloved brother of Eannatum patesi of Lagash[4]'. Notice that the construct governed by *ra* not only causes its own genitive to be oblique but that the constructs in apposition have the same force. *dam šangu*

1. *ka* is out of place here and employed as an euphonic particle of emphasis.
2. See *Syntaxe*, 239.
3. Evidently vowel harmony for *šu-ma*.
4. VS. I, no. 4, v. ZDMG. 1908, p. 399.

d.nina-ka-ra e-ni-ba-e, 'to the wife of the priest of Nina he makes a gift', TSA. no. 5 I, 5. *ùr d.ininna-ka-šú sagilla* (sic) *mu-un-gub*, 'upon the pedestle of Ininna a statue we place', RADAU, *Miscel.* no. 2, 40. *ki šangu d.ninmar-(ki)-ka-ta šu-ba-ti*, 'from the priest of Ninmar he has received', CT. III 19 D.

Variants.

§ 136. Variants *gi* for *ge*, *gà* for *ka* occur. *gi* written *gi-(š)* in *šu maĝ anna-gi*, 'mighty strength of Anu', WEISSBACH, *Babyl. Miscellen*, Taf. 13 l. 29. For *anna-gà* see above § 135.

kam.

§ 137. The particle *kam* , represents the oblique *ka* and the verb (*a*)*m* to be. *ud-ba entemena patesi širburla-(ki)-kam enlitarzi šangu d.ningirsu-ka-kam*, 'then Ent. was patesi of Lagash and Enl. was priest of Ningirsu'. Considerable difficulty presents itself in connection with this construction for we should expect the status rectus *ge-em** here, a form which never occurs. If we accept my interpretation of the as the verb 'to be', then the construct is the *complement* which is regarded as thus deflected from the status rectus sufficiently to throw the genitive into the oblique case.

min-kam-ma... d.nin-dub-kam, 'the second is the lady of writing', Cyl. A 6, 5. 1 *udu-nitaĝ maš-da-ri-a dam lú-má-laĝ-ka-kam*, 'one male sheep is the property of the wife of the sailor', NIK., 157, obv. I. *gù-de-a patesi širburla-(ki)*[1] *giš-pi-túg-dagal-kam arad ni-tug d.nin-a-na-kam pisan giš ù-šub-ba-ka giš ba-an-ĝir*, 'Gudea patesi of Lagash, (who) is (a man) of vast understanding, (who) is a revering servant of his lady, in the receptacle of the mould cast a form', Gud. F 2, 6-13. *igi-zi-bar-ra d.nina-kam*, 'for the faithful seer of Nina', Cyl. A 17, 10.

Suffix replaces construct.

§ 138. Constructs construed with postfixes may be avoided by an anticipative construction. *id ka-a-na-ta*, 'at the mouth of the river', (*ina pî nārāti*)[2], IV R. 22 *b* 10. *am-sun edin-na-ge tig-bi ki-ne-in-gam*, 'The wild-ox of the plain — its neck it has crushed', K. 4830 obv. 9[3].

1. The sign of the construct is often omitted.
2. Literally 'the river — at its mouth'.
3. For, 'The neck of the wild-ox' etc.

Double construct.

§ 139. Double constructs occur when a genitive in turn becomes a construct. The double construct is usually indicated by doubling the particles. We have seen that the least tendency to throw the construct out of the status rectus is sufficient to bring about the oblique inflection of the genitive. For the same reason a construct itself genitive by reason of a preceding construct would throw its genitive into the oblique case. Thus in *šangu* ^{d}*nin-girsu-ka-ge*[1], ' priest of the lord of Girsu ', *ka* indicates the genitive of *girsu* since its construct *nin* is a genitive. If however the first construct is in the oblique case then the final genitive will be *ka-ka* as in *gi-ka-na* ^{d}*nin-maǧ tir-azag-ga-ka-ka*, ' in the *gikana* of Ninmah of the sacred forest[2] '. Here the second *ka* denotes the genitive of Ninmah depending upon the locative *gikana*. *gan ù-gig-ga gan-kenaga* ^{d}*nin-girsu-ka-ka*, ' in the field Ugig, field beloved of the lord of Girsu ', SAK. 56 *i*) IV, 15.

An example of the external plural of a double construct is *sib udu-sìg-ka-ge-ne ba-gar-èš*, ' the shepherds of the wool bearing sheep[3] have sheared (?) ', Nik. 155 rev. I.

The double construct in *mu-dug sà-a* ^{d}*innina-ka-ge*, ' the well named of Innina ', *St. Vaut.*, obv. 2, 5 proves that *innina* is a compound[4].

ge marks subject.

§ 140. *ge* often marks the *subject* of a sentence, even when the word so inflected does not consist of a construct and genitive. *1 gud bàr maš-da-ri-a a-ka-ni ǧar-tud é šugga-ka-kam patesi-ge Šubur-*^{d}*ba-ú dumu e-na-ba*, ' one white ox is the property of Akani, the *ǧartud* of the house of provisions; the patesi has given it to Šubur-Bau the younger ', TSA. 32. ^{d}*enlil-lù-šag nu-éš-ge ili-šu-ba-ni-ra*[5] *in-na-an-sǐg*, ' Enlil-lušag the *nu-eš* gave to Ilišubani ', Poebel, no. 39, 16. This construction occurs principally in legal documents where clearness was especially desirable. For other examples see Poebel, *op. laud.*, p. 11; RTC. 293

1. RTC. 16 obv. I-II.
2. SAK. 56 *k*) I 12.
3. Lit. 'sheep of wool'.
4 Probably from *nin-anna*, 'lady of heaven', cf. *innanna*, CT. XI 49, 6.
5. A Semitic n. pr. governed by the dative suffix *ra*.

obv. 4. *sīg-è-a* ^{d}*.ningišzida dingir-ra-na*[1]*-ge*, '(whom) his god N. made glorious', Gud. B 3, 5. *patesige uru-na... narig ba-ni-gar*, 'the patesi for his city carried out purification', Cyl. A. 12, 21.

Inversion of genitive and construct.

§ 141. Occasionally the genitive precedes its construct. *su-bi-a-ge ĝul-lu-bi gúg-gúg-a* (*u-me-ni-duĝ*), 'the dreadful evil of his body relieve', IV R. 7 *a* 37. *mà-e* ^{d}*.en-ki-ge galu-ḳin-gi-a me-en*, 'I am the messenger of Ea'[2].

1. Notice the vowel harmony of *ra-na*; the syntax demands *ri-ni*, but the rectus is sufficiently indicated by *ge*.

2. Vide *Chrestomathy* no. II col. II 1.

CHAPTER VI.

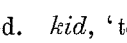
Nouns and Adjectives.

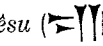
Verbal and nominal roots.

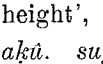
§ 142. Sumerian roots appear to have been ordinarily biconsonantal. In a certain measure the verb of a given root ordinarily appears with the vowels *i*, *e*, the noun and adjective with the vowels *a* and *u*. If the vowel *ü* may be assumed, occasionally written with the forms containing *i*, we may presume that a considerable number of verbal roots were pronounced with this sound. The vowel *a* appears to have occasionally represented *o*, in which case a certain number of nouns and adjectives were pronounced with the internal vowel *o*. I shall assume for etymological and lexicographical purposes that the verbal root is originally internally inflected with the vowels *i*, *e*, but shall make no attempt to distinguish the verbal roots which may have possessed the internal vowel *ü*. The nouns derived from such roots ordinarily possess the internal inflection *a* (and *o* ?) and *u*; the infinitive being itself a noun of state or action frequently appears as a noun. It will be seen that the majority of roots can be lexicographically analysed upon this principle, and only by the discovery and logical operation of such a principle can we hope to place the lexicon upon a phonetic basis.

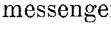
Nouns derived from the verbal root.

§ 143. The two consonants give the root its general fixity of meaning, and the internal vowel adds a modal significance. Thus for the root *ĝ* + *r* we have the verb *ĝir* = *eṣēru*, 'to outline', and the nouns *ĝar* = *ḫarru*, 'plan', *gur* = *uṣurtu*, 'design', and *tertu*, 'oracle'. According to this principle the following formations will be readily under-

stood. *kid*, 'to search, excavate', *ḫarāṣu* (); *kàd*, 'a pond, excavation', *timru*[1]; *kud*, 'judgment', *dênu* ( )[2].

sig, 'to be high', *ēlû* ( ), *šāḳû*, *šûpû* ( ); *sag*, 'top, head', *rêsu* (), also as adjective *ēlû*, 'high', *ašaridu*, 'foremost'. *sug*, 'height', *ēlîtu* ( ). *sug* is also employed as a denominal verb, *šaḳû*. *sug* 'chief' in *mas-su(g)* = *massū* 'leading goat', *Bab.* III 78 n. 2.

sig, 'to give', *nadānu*, *šarāḳu* ( or); *sag*, 'a gift', *širiḳtu* ( ). Since this root often appears as *sum* () the original root may have been √*sūg*. *šir* > *sir*[3], 'to be bright', *namāru*, *napāḫu* (,). *šir*, *sir* is also employed as a noun *nûru*, 'light', (, ,), *sîr* = *dipāru*, 'torch', AO. 4489, rev. 9. *šár*, 'splendour' *namušišatu* ( ), *našpantu*, 'thunder-bolt'[4]; the denominal verb *šár* = *barāḳu*, 'to lighten', occurs. *šur* = *ṣarru*, 'raging', (,); *izzu*, 'angry', ( ). *šur* also a denominal verb, *ṣarāru*, 'to blaze', *ezēzu*, 'to be angry'.

gir, 'to hasten, travel', *arāḫu*, *parādu*, *garāru*, (,); also the noun *gir* = *šēpu*, 'foot', ( ), *urḫu*, *ḫarranu*, 'route', (,), *girru* > *kirru*[5], 'way', *kibsu*, 'path', ( ). *gir*, ( ,) = *šanû*, 'foal of the ass'. The same root in *nimgir* > *ligir* = *nāgiru*, 'messenger'. The noun form *gar* = 'wagon', *narkabtu* ( ), var.

1. MEISSNER, SAI. 5108.

Denominal verbs.

2. In this root the noun form *kud* through influence of frequent usage took on the verbal meanings *dênu*, 'to judge', *erēšu*, 'to seek wisdom', *malāku*, 'to counsel', *ḫarāṣu*, 'to dig', and synonymns *garāru* and *gamāmu*, 'to dig'. By further extension *kud* = *arāru*, *tamû*, 'to condemn, curse'. Nouns of the form *a* and *u* which by extension became verbs I shall designate as *denominal verbs*.

3. The confusion of *s* and *š* in Sumerian roots is due to Semitic tradition. In those cases where we must depend entirely upon Semitic grammatical texts it is impossible to determine which of the two sibilants was original since the Semites seem to have interchanged not only *s* and *š* in their own language, but occasionally to have carried out the same process in their pronunciation of Sumerian. In the case of this root the original was clearly *šir* since the spelling *še-ir* (*šer*) occurs in texts of Gudea (Cyl. A 27, 10; 28, 1, cf. VS. VIII 23, 1).

4. In $^{d.}$*šár-šár* = 'Ninib god of *našpanti*', v. DEL. HW. 509 *a*.

5. Possibly a case of dissimilation, v. § 59.

mar ( ); , *giš gar*, = *iškaru*, 'a wagon drawn by a yoke', also written .

The form *gur* appears only as a denominal verb *gūr* ( ) = *garāru*. Compare also *kin* = *šipru*, 'message', a sign which has also the value *gur*.

By dissimilation we have *kîr* = *ḫamātu*, 'hasten' ( ), *kar* = *padānu*, 'route' (), *irribu*, *arbu*, 'fugitive', *kar* (), and the denominal verb *kár* = *lasāmu*, 'to run away'. This dialectic form already in Entemena Cone, 3, 16 *ba-da-kar*, 'he ran away'. The dialectic form *mir* occurs passim as *mer*, *me-ri* = *šêpu*, 'foot', *tallaktu* 'way'.

gíl, 'make smooth, pass away', *ḫalāḳu*, *naḳāru*; 'to hew', (*gil*); also noun *gíl* = *idgurtu*, 'a carved bowl'. Derivative *gal* in the dialectic form *ḳal* in *kin-ḳal* > *kan-ḳal* = *iḳlu naḳru*, 'plot of ground with demolished house', *nidûtu*.

gul in *purḳul* = *purḳullu*, 'sculptor'. Perhaps in *gul-gul* = *rabbatu*, 'cornice' (?), CT. XVII 12, 10. *gul-la-mu*, 'he who carved (the bowl)', SBH. 60, 11 (*iḳḳuru*).

nir, 'chant, sing', *suppû* ( ); also noun *tâniḫu* = *nir* and cf. loan-word *nîru*, 'dirge', DEL., HW., 461. Also in *anir*, 'lamentation', Gud. Cyl. B 10, 8 etc.

nar () = *nāru*, 'singer', *nar kenag-a-ni*, 'his beloved singer', Gud. Cyl. B 10, 14. Dialectic *sìr* < *nir* = *ṣarāḫu*, *zamāru* ( ); *sar* = *ṣirḫu*, 'cry', ( ); *sûr* () = *šisîtu*, 'song', *sur* () = *šuḳammumu*, 'murmur'. *zúr* = *kalû*, 'psalmist'[1], *zur* ( ) = *ṣuḫḫu*, 'prayer', *nuḫḫu*, 'petition'; perhaps = *zūr* = *iḳribu*, 'prayer'.

§ 144. A number of roots appear to have had but one consonant from the beginning. In most of these cases the vowel remains constant for both verb and noun.

Roots with one consonant followed by a vowel.

sà () = *nabû*, 'to announce'; *ĝe-mi-sà-za*, 'mayest thou

1. Br. no. 3709, and cf. *surrû* the loan-word for 'psalmist', SAI. 2405.

announce', Gud. Cyl. B 2, 6. Variant *šâ* ( ) = *nabû, nâdû* (IV[1] inf. of *īdû*)[1]. Connected with this root is the noun *sá* ( ) = *milku*, 'advice', and cf. *sá-gar*, 'one who advises', *māliku*.

The noun *šu* ( ), 'hand', has no cognate *ši*, *ša*, yet notice that compound verbs are formed with both *šu* and *ša* prefixed; *šu-sìr-sìr* and *ša-sìr-sìr* both = *karābu*, 'to offer with prayer[2]'. The prefixed element in both cases must be the same whether it be connected with the word for 'hand' or not.

The ordinary root for 'to go', *alāku*, appears as *di* but more regularly *du* . There are no simple nominal derivatives.

One consonant with preceding vowel.

§ 145. A large number of nouns, some of which cannot be connected with a verbal root, such as *ab* = *šibu*, 'old man', *ad* = *abû*, 'father', may possibly have lost a characteristic vowel at the end[3]. Other examples of this class consisting of a single consonant with preceding vowel are *an* ( ), 'heaven', *šamû*, from the root *en*, 'to be high', 'to ascend', , , *āṣû*, *ēlû*. *al* = *allu*, 'a pick'[4]. *ēš* ( ), 'to advise', *parāsu*, and noun *eš* ( ) = *pantu*, 'liver', the organ of divination. Possibly connected with this root is *àš* ( ) = *ṣibûtu*, 'will', cf. *á-áš* = *ṣibùtu*[5]; *úš* ( ) = *ṭêmu*, 'advice'. *id* = *nâru*, 'river'[4]. *uš* = *emēdu*, 'to put into position', and the dialectic derivative *ùr* = *išdu*, 'foundation', cf. (*uru*) = *imdu*, (*uru*) = *ušše*. *ur* = *kalbu*, 'dog'[4].

One consonant and two vowels.

§ 146. *uru* ( ) = *ardu*, 'male', *uru* () = *allu*, 'strong', from the root *eri*, 'to beget', belongs to a class of nouns with a single consonant and apparently two characteristic vowels. For the verbal root cf. *a-kurgal e-ri-a*, 'whom the father — the great mountain —

1. *gú-bal gú-ki-ta al-šâ* = *ša ēlîtu šaplitu inaṭṭû*, 'who is revealed above and beneath', CT. XVIII 49 *b* 19; II R. 62 *a* 14, cf. II R. 30 *cd* 5, var. *pitû*.

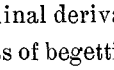
2. *Babyloniaca*, II 71 f.

3. Cf. *a-du* = *milku*, *ṭêmu*, 'counsel', certainly connected with *ad*, 'father'.

4. Root unknown.

5. MEISSNER, SAI. 4727.

created', Gud. Cyl. A 8, 16 and *nin-eri*, 'lady of begetting', CT. XXV 1, 13. *imi-ri-a* = *im-e-ri-a*, 'what is created by oneself', *kimtu*, 'family'[1]. A nominal derivative is ^{d}*ari* > *eri*, , = *iltu zerbanîtu*, 'goddess of begetting', loan-word *ilu erū-a*; also *a-ri-a* = *riḫûtu*, 'begetting' and denominal verb *raḫû*, 'to conceive'.

Other roots of this class are; — *ili*, 'to be high', 'to lift', whence the derivative *i-lu* = *askuptu*, 'door-sill'. *eḫi* =  = *liḳûtu*, 'education[2]'; the verbal root is found only as dialectic *eg* ( ) = *rabû*, 'to grow up'; *egi* = = *rubû*, 'prince' (cf. CT. XV 22, 18 for this reading), hence *sal-egi* = *rubâtu*, 'mistress'. Nouns whose derivations cannot be traced but represent this formation are; — *ama*, 'mother'; *a-ri-a*, *a-rá*, *ára*, *ár-ri* = *ḳarmu*, *namû*, 'ruins; *'udu*, 'sheep'; *uzu* ( ), 'flesh', perhaps connected with *su* = *zumru*, 'body'.

§ 147. Roots of the formation with a single consonant followed by a vowel or preceded by a vowel which have attained such form by dropping a final or initial consonant must not be confused with the original formations discussed in §§ 144-5[3]. Thus we have *di* = *nabāṭu*, 'to shine', ( ), and RI, glossed *di-e* = *nabāṭu*, Virolleaud, *Ishtar*, VII 69; also *dé* ( ) = *nabāṭu* and *diparu*, 'torch'; all of these forms go back to the root *dib*. *de*, 'to pour out', *tabāku*, *šapāku* is a contraction of *dib* = *tabāku*, which root appears more often as *dub* a denominal form.

§ 148. Secondary formations by means of vowel prefixes are common. Formations with prefixes.

1. Prefixed *a* : *anir* > *ašer* = *tâniḫu*, 'wailing', from the verb *nir*, 'to chant'. *agug*, 'miserable' from *gug* adj. of $\sqrt{gig}$, 'be in misery'; *uru a-gùg-ga a gi-a-zu*, 'unto the wretched city when wilt thou turn?[4]'. *asig* = *šaplu* and *anim* = *ēlû*[5]. *á* serves as a vowel augment

1. Meissner, SAI. 6258 f.
2. Poebel, *op. laud.* no. 4, 8.
3. See above, § 62.
4. SBP. 292, 21.
5. Radau, *Miscel.*, 3 obv. 2 f. Cf. *asig-ta* = *šapliš*, SBH. 101, 10.

in *á-taĝ* = *rêṣu*, 'helper', *á-taĝ-zu ĝe-a*, 'thy helper verily he is', V R. 51 *a* 24. *kakku* ^{ilu}*ištar á-taĝ-mu*, 'the weapon of Istar is my helper', V R. 63 *b* 30. *ág-gig* = *ikkibu*, 'refuse', with doubling of *g*. Cf. also *ág-gi-ra* = *dāiku*, 'slayer', CT. XV 14 rev. 1; SBH. 68, 11.

2. Prefixed *ē* : *e-sir* = *sûqu*, *sulū*, 'a street'; [probable vowel harmony for *asir*, cf. *emeda* CT. XV 27, 5 for *ummeda*]. *e-tud-da*, 'child', CT. XXI 22, 6. *enim*, 'heaven', [Br. 9017] from *nim*, 'be high', for *anim* by vowel harmony.

3. Prefixed *u* : *ù-dug-ga*, 'goodness', Gud. Cyl. A 6, 11; 19, 23. *ù-tud*, 'offspring', Cyl. B 3, 11; *ù-lul-la* = *ma'adu*, 'many', IV R. 21* 3; CT. XV 10 obv. 8; 30, 15 = 27, 13. *ú-nam-til-la* in *é-ú-nam-til-la*, 'house of life', CT. I 45, 12. *udul*, 'jar', *diqaru*, from *dul* > *tul*, 'hole, cavity'. *ú-gug*, 'hunger, misery', CT. XVIII 46, 39-42. *ú-kur* = *mâkalu*, 'food', CT. XVI 25, 17. *utud* = *ilittu*, 'offspring'; *ú-ĝă-a* = *ma-'-du-tum*, II R. 42 n° 2 rev. 27. *ù-šub* = *nalbantu*, 'brick mould', from *šub* = *labānu*.

§ 149. We shall see below (§ 166) that the indefinite pronoun[1] is *name* (derived from the personal interrogative *na* plus the element *me*). By contraction the language obtained the ordinary abstract prefix *nam*. Another abstract prefix is *nig*, 'thing', employed also as the impersonal relative. By means of these two prefixes *nig*, *nam* and the two variants *nin* and *am* Sumerian forms all of its abstract nouns.

a) *nam* to form abstracts; *nun*, 'great', *namnun* 'greatness'; *rig*, 'to plunder', *namrag* and *namrig*, 'spoil' : *til*, 'to live', *namtil*, 'life'. The compound preposition *nam-šú* (= *aššu*), 'because of', may contain the same element; *nam-bi-šú*, 'as for him'; also without *šú* in *na-ăm uri* = *aššum ali*, 'because of the city' SBH. 88, 15; 135, 8. The prefix has apparently no connection with the noun *nam* = *šimtu*, *pirištu*, 'decision', 'destiny', which should be referred to the root *nim*, 'utter decision', found only in the derivative *inim* > *enim*, 'word'. *nam* is frequently spelled out *na-ăm* (so! never *na-am*) as in *na-ăm-gil* = *šaḫluqtu* from *gil* = *ḫalāqu*; *na-ăm-nir* = *etillûtu*, 'valour', from *nir*, 'be valiant'

1. For both persons and things.

(only as concrete noun, *etillu*, *malku*); *nam-eĝi* = *tarbûtu*, 'education' [cf. Br. 6613]; *azag nam-eĝi-a-ni-šú*, 'money for his education', Poebel, op. cit., 4, 8.

b) *am*[1] : *ăm-si-sá* = *mêšaru*, 'righteousness'. *ăm-gi-na* = *kittu*, 'justice'. *ăm-ba* = *ḳištu*, 'gift'. *ăm-dúg* = *ḳibîtu*, 'command'. *ăm-kùr* = *šadû*, 'mountains', V. A. Th., 251, 11; SBH. 112, 16. *ăm-u* = *ukulu*, 'food', BA. V 618, 23. *ăm-šig* = *damiḳtu*, 'goodness'. *ăm-izi* = *išatu*, 'fire', Sm. 954 obv. 1.

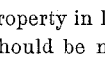
c) *nig* : *nig-ĝul* = *limuttu*, 'wickedness'. *nig-šid*, 'total account', v. *Sum.-Assy. Voc.* 9316. *nig-gar* (> *nig-ga*) = *makkuru*, 'goods'; cf. *sag nig-ga-ra-kam*, 'all of the goods', Hilprecht, *Anniversary Volume*, p. 200. *nig-ba* = *ḳistu*. *nig-zid* = *kittu*. *nig-guš* = *šaḳḳaštu*, 'slaughter'.

d) *nīn* ( ), variant of *nig* : *nīn-ĝul* = *limuttu*, Br. 10958 and CT. XXIII 18, 43. *nin-kùr* = *nukurtu*, 'hostility', Thompson, *Reports*, no. 82, rev. 2; 166 obv. 2. *nīn-urù* = *niṣirtu*, 'protection', Zimmern, *Rit.* 96, 11, and Sm. 674, in Bezold, *Catalogue*.

§ 150. The four prefixes *an*, *in*, *im*, *al* forming both abstract and concrete nouns are evidently euphonic augments. Euphonic augments.

a) *an* : *an-dûl* = *andullu*, 'shadow', from *dul*, 'to cover'; *an-dûl*, Gud. Cyl. A 3, 14. *Code of Ham.*, 2, 48. Perhaps also in *annam* = *mimma šumšu*. *antul* = *šuklû*, 'perfection' from *til*, 'to be complete'. [So read for SAI. 1138].

b) *in* : *indubba* in *nin indubba-ge*, Gud. St. B. 8, 52, 'lady of letters?'[2]. *in-di* = *alaktu*, 'way', from *di*, 'to walk', BA. V 620, 14.

1. Invariably written *ăm*. The explanation given here for *ăm* contraction of *nam* presents difficulties. *ăm* may be a decayed form of *ág* and connected with *nig* (*nag*?). In this case *ág* in *ág-gig* = *ikkibu* and *ág-gi-ra* = *dāiku*, cited above § 149, would be abstract formations. Notice  *nig-gál* (or *āg-gál*?), and dialectic *ăm-ma-al* = *bušû*, 'property in live stock'. Frankly most of the forms read *ăm* may be read *ág*. It should be noted that a derived form of *nig* may have existed as *nag** which gave rise to *ág* and *nam*.

2. The god *nin-dub*, SAK. 263, can have no connection with *nin-indubba-ge* of this passage.

c) *im* : only in *imdub* = *pašāḫu; imdubbu* = *niḫṭu.*

d) *al* : only in *aldub* = *râbu,* and *aldubbēš* = *râbiš*[1].

Prefix *giš.*

§ 151. *giš* : *giš-nig-ga*, 'property', OBI. 110, 5. *giš-kešda* = *riksu. giš-ĝar* = *uṣurtu*, 'design'. *giš-šir* = *nûru*, 'light'. *giš-pi-tuk*, 'understanding', from *pi-tuk*, 'having ears'.

§ 152. *ka, ki; ka-sìr* = *qaṣāru* : *ka-sìr* = *edēpu*, 'blow'. For *sìr* = 'blow', v. Sm. 6 obv. 13 [*immi*]-*sìr* = *edēpu ša šāri*, and for *ka-sìr-sìr* = *uddupu*, IV R. 29* *a* 25 below. *ki-lal* = *šuḳultu*, 'weight'. *li* = *rîšu*, 'rejoice' : *ki-li* = *rîšātu.*

Suffixes *dug, du, da, di.*

§ 153. This heading includes a considerable number of infinitives, since the suffixed element is evidently the same in both nouns and verbs. The etymology of these forms was discovered by THUREAU-DANGIN ZA. XVI 355; XVII 198 f.[2] The element *dug* is written almost universally *KA* (*dúg*)[3]. *dumu-dúg*, 'offspring', Gud. Cyl. B 23, 18. *simul* = *gêšu*, and *simul-dúg* = *gêšu ḫamṭu*, CT. XII 33 *b* 14 f. *ka-al*, a basin used in religious ceremonies, Gud. Cyl. A 13, 18, but *ka-al-dúg*, Gud. St. E 3, 3. *li-du*, 'song'; *li-du-a-ni* = *zamar-ša*, BA. V 620, 17, and *li-di* SBH. 112 rev. 10, are nouns formed from the root *lil* > *li*, 'play on a wind instrument', by adding the reduced element *du, di.* This form is then further built up by adding *dúg, lidudúg*, 'musical composition', Gud. St. B 8, 21; SBH. 122, 25. Compare also *lida* CT. XV 10 rev. 7; 28, 28. *tiggil* = *qanānu* [BR. 3233 and 7644] and *tiggildúga* = *qanānu* [BR. 3236]. *dam* = *da-am*, i.e., *da* + the verb *am*, 'to be' [v. *Bab.* I 229] in the following; *taĝ-ĝe-dam* = *uṣṣap*, 'he shall pay interest', CT. VIII 37 *b* 13. *mal-mal-dam* = *iššakan*, ASKT. 55, 43; *summu-dam* = *inaddin*, ibid. 47; *gurru-dam* = *utâr*, ibid. 62, 12; cf. *nam-ba-gur-ru-dam* = *ai itûruni*, IV R. 1* *c* 37.

da in the following : *si-im*, a musical instrument (?), Gud. Cyl. A

1. SBH. 38, 10.

2. LENORMANT, *Magic*, English ed., p. 272, seems to have divined this construction.

3. *dug* in *ù-dug-gi* = *amāru*, 'to behold', KADAU, *Miscel.* no. 2, 16, variant of Br. 9355.

18, 19; 28, 18; but *simda* Cyl. B 15, 20; ^{ilu}*ninšar* and *ninšarda* RA. IV, *Tablettes Chaldéennes inédites*, no. 52 rev. 4; *ma-mû*, *ma-mu* = *šuttu*, 'dream', *mamuda* Gud. Cyl. A 4, 14; CT. XXIII 18, 38; *ma-mu-dam* Cyl. A 12, 13, *im-dûb-bu-da* = *tapšuḫtu* CT. I, 45, 14.

da is prefixed in *da-rig* > *da-ri-a* = *liḳû*, *ṣabāru*.

du in *si-im-du*, Reisner, *Tempelurkunden*, 124 VII 3; perhaps also in *maš* = *ṣabîtu*, 'kid', and *maš-dū* = *ṣabîtu* [Br. 1908]. *ab-dū* = *elîtu*, 'growth of vegetation', II R. 30 *c* 13. *mu-un-du* = *šuruptu*, II R. 33, no. 2 *b* 19; *mundu* = *šuruptu*, 'burnt offering' [Br. 1290], from the root *mun*, 'to burn'; cf. *mu-(n)* = *išatu*, CT. XII 8 *a* 11; *munu* = *ḫimṭitu*, 'flame' [Br. 9695]. [The same root in *mun* = *ṭabtu*, 'salt'; also in *umun* = *nisakku*, 'sacrificer'].

For variant *teg* > *ten*, in *imi-teg*, 'self', v. § 169.

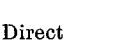
§ 154. Compounds : Noun + adjective.

1. *Noun and Adjective : ab-gal*, 'councillor', 'sage' = *ab*, 'old man' and *gal*, 'great'. Loan-word *abḳallu*. *aš-bal*, 'curse', from *aš*, 'a curse', and *bal* (*tamû*), 'utter', here 'uttered' : *aš-bal* = *arratu*. *šu-bad*, 'hand-open', name of a standard unit of linear measure, *Stèle Vaut.*, obv. V 7 : Th.-Dangin, RTC. 138, 3 : see *Journal Asiatique*, 1907, 97 n. 3. *lik-bar*, 'dog-savage', hence *barbaru*, 'hyena'. *lik-maǧ*, 'dog-large', hence *nêšu*, 'lion'. *é-gal*, 'house-large', hence *egallu* > *ekallu*, 'palace'. *a-sur*, 'water-shining', hence *asurru* and *asurrakku*, 'fountain-water', 'source-water', *mê sarruti*, CT. XVII 34, 23. *lù-gal*, 'man-great', *lugal*, 'king'.

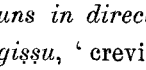
2. *Adjective and Noun : gal-túr*, 'the great court', RA. VII 108 col. I 3. Adj. + noun.

3. *Noun and Verb : á-ag(g)a*, 'oracle', 'injunction'; *á*, 'oracle, sign' (literally *hand*) and *aga*, 'do, act', Semitic *tertu*, *urtu*, *tešlitu*. *á-gal*, 'wise', *le'u*, *muntalku*, from *á*, 'wisdom', and *gál* (*bašû*), 'to possess'. *lù aš-bal*, 'man who utters a curse', *amelu arru*. *sag-bu-bu*, 'head-trembling', a disease, Semitic *nûš ḳaḳḳadi* : the word for *nâšu*, 'to tremble', is *bul*, here shortened to *bu*. The construction is composed rather of a noun and infinitive, an inverted construct, see no. 5. Noun + verb.

bur-gul, 'stone-vase' and 'to sculpture', hence *purḳullu*, 'sculptor'.

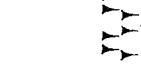
giš-bur, 'instrument-to cut', *gišburru*, 'cutting instrument'. *ĝen-gál*, 'abundance+to be', *ḫegallu*, 'abundance'. *šu-luĝ*, 'hand+to wash', *šuluḫḫu*, 'hand-washing'. *guza-lal* = *guzalū*, 'stool-bearer'. *giš-sal*, 'wood+lacerate', 'lacerating wood' = 'whip', 'scourge', *gisallu* =  .

Direct construct.

4. *Two nouns in direct construct relation : ki-in-sū*, 'place of darkness', = *nigiṣṣu*, 'crevice, cave'. *ab-zal*  , 'place of fire', = *maṣādu*, 'oven'.

kanag, 'land', from *kan*, 'field', and *ugu*, 'people'. *zag-mu*, 'beginning of the year', *zagmukku*.

Inverted construct.

5. *Two nouns in inverted construct relation*[1]. *su-mug*, from *su*, 'body' and *mug* 'distress', (*gilittu*), hence 'distress of the body', (*sumug*) = *šūtu*, *ṣūlu* : *su-mag* > *sa-mag* = *umṣatu*,  (*samag*) : both *mug* and *mag* are derivatives of $\sqrt{mig}$, 'to be in distress'.

šag-sìk-sìk-ki, 'depression of heart', *šaḳummat libbi*, (passim in omen texts). *ne-sag*, 'fire+giver', 'giver of fire offerings', *nisakku*, 'sacrificer'. *kùr-gùn* = *napḫar mātāti*, 'totality of lands', Gud. Cyl. B 7, 17. *šu-illi* = *niš ḳati*. *á-illi* = *niš idi*. *babbar-è* = *ṣit šamši*. *an-ùr* = *išid šamši*. *šag-dug-ga-zu* = *ṭūb libbi-ka*.

Three elements.

6. *Nouns with three elements : zig-šag-gál* = *zišagallu*, *zig* = *napištu*, 'soul', *šag* = *libbu*, 'heart', and *gál* = *bašû*, 'to have'; meaning is probably 'breath of life'. ^{d}*Bau* is the *zišagal* of Gudea, Cyl. A 24, 6 : 'longing', hence a synonym of *ikribu* 'prayer', OBI. pl. 30 l. 17. *kalam-e zišagal ù-ma-sum*, 'let it bestow upon the land the breath of life', Cyl. A XI 24. *šag-túg-dúg-ga* = *šaḳšu*, 'afflicted' : *šag*, 'heart', *túg*, 'restrained', *dúg*, 'speak', "he who speaks with restrained heart". *ka-azag-gál*, 'enchanter; 'he who has an holy mouth'. *gi-pad-ud* = *šutukku*, 'shade-room'; 'cane which wards off light'. *nig-sag-ili* = *pûḫu*, 'likeness', 'image'; 'that which holds its head up'.

Reduplicated root.

7. *barbar*,' brightness', = *birtu*; = *babbar*, 'the sun', an intensification of the word *bar* 'to shine'.

1. The construction is similar to the Latin, *telluris pondus*, or the construction combined into one word as German *Wonne-gefuhl*, Greek βιο-κωλύτης, 'hinderer of violence', bailiff. The formation is wholly unsemitic.

CHAPTER VII.

Pronouns.

First person.

§ 155. Sumerian makes no distinction in form for the genders of the first and second personal pronouns. The original root of the first person according to the grammarians is *gin* S^{c} 284, which apparently became *men* at an early date. We are inclined, however, to doubt the authority of the grammarians on this point, since *gin* > *men* may well be for *ge* the emphatic particle + *en*, a form of the verb 'to be', the whole meaning 'verily it is', often translated by *anāku* and *atta*[1] in the Semitic idiom; thus *me nu-gin* and *za-e nu-gin* would be translated by *ul anaku* and *ul atta*, 'not I, not thou'. As a matter of fact the Sumerian *gin* does not correspond to *anaku* and *atta;* the phrase actually means, 'I verily it is not', 'thou verily it is not'. In the texts we often meet with *gin* or *me-en* employed in this sense without *me* or *za-e*, the real words for 'I and thou', as *en-men*, 'I am lord', or *mulu gu šar-šar men,* 'a tender of the garden plants art thou'[2]. Thus arose the erroneous notion that *gin* > *men* was the Sumerian word for I and thou.

The first person singular is regularly *me-e* = *anaku* for the status rectus; *me-e dam-dam-ta* (sic) = *anaku aššatu*[3]. *me-e gàl-lá-bi* = 'I

1. See Radau, *Ninib, the Determiner of Fates*, p. 42, l. 40 and note 4, p. 47. The third person *šū* should also be expected.

2. SBP. 276 rev. 4.

3. ASKT. 130, 63.

a *gallu*-demon[1]. *me-e bur-maǧ-a*[2]. The form appears without vowel prolongation, as in *ur-^{d}.ba-ú me* = 'Ur-Bau am I'[3]. *é-anna-túm me*, 'Eannatum (am) I'[4].

The form of the status rectus often appears with the rounded or umlauted *e*, usually designated as *ö*, and written *a-e*, see above p. 35 n. 6. *nig mà-e ni-zu-a-mu* = 'that which I know'[5]. *kùr-kùr bád-gal-bi mà-e* = 'of the lands, their bulwark am I'[6]. Also written *me-a* (*mö*)[7], SBP. 318, 20, *mu-lu-mu me-a; me-a* (*mö*) ^{d}.*dumu-zi-dé* = 'I unto Tammuz (will go)', ibid., 328, 23. One must expect to find the cases written incorrectly, as in CT. XV 30 obv. 3 *ma-a* for *me-e*, v. SBP. 334, rev. 1, and 336 note 11. *mà ga-mu-ra-búr-búr*, 'I will reveal to thee', Cyl. A 5, 12. *mà-e* as object in *en-e mà-e mu-un-ši-in-gí-en*, 'the lord has sent me', IV R. 17 *a* 40.

The status obliquus is *ma*, *ma-a* = *ia̯ši*[8]. *ma-ra* = *ana ia̯ši*, used as an accusative, SBH. 98, 29 and v. SBP. 120, 27. *mà-a-ar ma-an-dúg-ga*, 'unto me he has spoken', SAK. 212 *c* II 7. Naturally the form *me-en-na-ta* = *ana ia̯ši*, Samsuiluna, LIH. no. 99, 22 is an error in which the false *men* discussed above, is employed for the status obliquus.

The plural is regularly formed by adding *ene* to the singular; *me-e-ne*. *me-en-ne ša-ab u-mu-un-tug-e-en-ne* = 'we will pacify the heart of the lord'[9].

First per. suffix.

§ 156. The suffixed forms used with nouns vary somewhat

1. SBP. 272, 19.
2. SBP. 120, 11.
3. SAK. 60 II 4.
4. Ibid., 12 VI 4.
5. *ša anaku idâ*, IV R. 7 *a* 30.
6. SBP. 198, 11. Other references in Br. 5443.
7. This curious method of writing the rounded *e* by placing the umlauting vowel *e* before the *ō* (*ā*) must not confuse the student. The form is really a status rectus.
8. V R. 12 *a* 24, written both *ma* and *mà*. It is probable that Haupt, ASKT. 118 rev. 9, *ma-da* should be corrected to *ma-ra* = *ia̯ši*; for *ra* employed in the sense of an accusative see § 82.
9. *Babyl.* IV 249, = SBP. 150, 3. See *me-en-ne* = *nīnu* in Br., 10409 and Meissner, SAI. 7930.

from the independent forms. The status rectus is *mu,* obliquus *ma.* It is possible that the vowel *u* is due to the labial *m.* *lugal-mu,* 'my king', *lugal-ma,* 'for, to, my king'. *kel šágga-mu,* 'oh my good maiden'[1]. *é-mu im-ma-ab-túm-mu-ne* = 'my temple they plunder'[2]. *di-kud-a-mà šu-ni-ib-bal-e-a,* 'whosoever changes my decrees', status obliquus, dative object of a compound verb[3]. *é-mà,* 'in my temple'[4]. *uru-mà,* 'in my city'[5]. *mu* is employed incorrectly for *ma* in *ki-mu-ta* = *itti-ia,* AL[3]. 91 *a* 27. The plural suffix of the first person was originally identical with the independent form *mene,* but when attached to words it is generally shortened to *me* since the accent then fell on the word to which the form was attached. We have, however, at least one example of *me-en* in *en-me-en* = *bêli-ni* 'our lord', SBH. 39, 3. The regular form in *ad-da-me-e* 'our father', *dagal-me* 'our mother'[6]. The plural has no inflection for the cases. An example of the oblique plural is *ki-me-ta* = *itti-ni,* AL[3]. 91 *a* 28.

§ 157. Following the analogy of the first person we should expect the independent status rectus of the second person singular to be *ze-e* or *zi-i* and *za-e* (*zö*). *zi* and *si* are found as sporadic forms[7], yet *za-e* is the only word employed in the texts for *atta.* *an-na za-e maǧ me-en* = 'in heaven thou art great'. *e-lum za-e,* 'mighty art thou'[8]. Second person.

The status obliquus is *za-a; za-a-šu* = [*ana*] *kāta,* 'unto thee'[9].

mŭ nam-ti-la za-a-ge, 'the incantation of life verily [is] of thee' (belongs to thee). *šág-ga tag-tag-li-bi za-a-ǧen,* 'to make clean and

1. SBP. 318, 23.
2. Ibid., 144, 12.
3. SAK. 72, VIII 17, and *Bab.,* II 67 no. 3.
4. SBP., 4, 14.
5. SAK. 72 VII 34.
6. Poebel, nos. 10, 8 and 48, 19. The curious form *mu-mu,* made by doubling the singular, may perhaps be classical; ^{d}*mullil-mu-mu,* 'our Enlil', SBH. 31, 29, and Br. no. 1251.
7. Br. 2316 and 3387; *zi-me,* 'thou art', Gud. Cyl. A 3, 6.
8. SBH. 42, 20.
9. SBH. 32 obv. 16, IV R. 29 *a* 35.

bright verily is of thee'[1]. The form *za-e* is employed falsely for *za-a* in *za-e-ra* = *ana kāšâma*[2].

In certain cases *za-e* is translated by *kātu* where the Semitic idiom demands the oblique form but the Sumerian the rectus. Such examples must not be considered errors, as *za-e enem-zu* = *kātu amatka*, 'as for thee thy word'.

The plural is *zi-ne* written *zi-en* in the syllabar K. 5423, *me-en-zi-en* = *at-tu-nu* ⟨⟨𒂗⟩⟩, where *zi-en* = *attunu*[3].

Sec. per. suffix.

§ 158. The suffixed sec. per. sing. is *zu* for the rectus and *za* for the obliquus. The singular *mu* may have caused the change *zi* > *zu* by force of analogy. *šag-zu ĝe-en-tíg-e*, 'may thy heart be pacified'. *ta-zu mu-un-zu*, 'thy form who comprehends'?[4] *ní an-na a-nim za-da ša-mu-e-da-gál*, 'fear in high heaven is caused by thee'[5]. The scribes employ *zu* and *za* so indifferently and incorrectly that the distinction between them appears to have been lost and the choice made according to vowel harmony. The sibilant *z* accommodates itself more readily to the palatal *a*, a fact which may account for the prevalence of the form *za* for both rectus and obliquus. For *zu* in the oblique case, v. *muĝ-zu-šú*, 'over thee', a clear case of harmony, SBP. 282, 22. *mur-du-zu*, 'at thy thunder', 280, 14; *zapag-zu-šú*, 280, 13.

For *za* in status rectus, v. *ma-e e-ri-za u-gul* (or *sun?*)-*an-ma-ma*, 'I thy servant pray unto thee'[6].

The plural suffix is *zu-ne*, *mu-lu-zu-ne*, 'your lord', SBP. 320, 8 f. *en-zí-en*, one of the peculiar independent forms of the syllabar

1. K. 246 IV 58.

2. Vide Br. 11766. *zu-ra* SBP. 272, 16, in *nu-zu-ra* appears to be a case of vowel harmony for *nu-za-ra*. Cf. also *za-e-dim*, SBP. 282, 22 f.

3. The force of *me-en-zi-en*, *un-zi-en*, etc., in this syllabar is still a mystery to me. See also *Syntaxe*, 214 n. 1. This text gives the pl. *zi-en* augmented by the prefixes *n* and *b* with various vowels; *unzen*, *anzen*, *inzen*, *enzen*, *ubzen*, *abzen*, *ib-zen*, *ib-zen*. Cf. *da* = *itti*, augmented *anda* = *itti* CT. XIII 36, 21.

4. SBP. 114, 41.

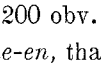
5. *Ibid.* 276 rev. 2. Brünnow, 11722, explained *za* as dialectic for *zu*, an explanation which misleads students.

6. IV R. 19 *b* 51.

K. 5423, occurs as the possessive suffix in *imi-búr-en-zi-en*, 'he that trembles in fear of you', 'your worshipper', V R. 62 *a* 64.

Third person demonstrative.

§ 159. The language endeavours to make a distinction of genders in the third person singular by employing *ni* (rectus), *na* (obliquus) for persons and *bi*, *ba* for inanimate objects, a principle which, though often violated, may be regarded as primitive. AMIAUD, ZK. I, 245, first made this statement, denied by HOMMEL, *Sumerische Lesestücke*, 100 and PRINCE, *Materials*, XXII. Usage decreed that the form with *b* should be employed almost exclusively for the demonstrative pronoun in the singular independent[1].

ni occurs in this sense but rarely; *ni* = *šu-ú*, B. M. 93070, 5[2]. *NA* = *ni-e*(*nē*) = *šū*, B. M. 81-7-27, 200 obv. 16. *nē* () = *annū*, V R. 31 *a* 9. *ud-šar ne-e... gim me-en*, that crescent... was created, IV R. 25 *b* 54. *ud-ne-e*, 'this day', K. 5135 rev. 19. The oblique form *na* was explained by the grammarians, [K. 5423, 19 and 7701, 3 ff.] but the texts are too badly preserved to be used for our purposes. *ne-e-ta* = *ina anniti*, IV R. 6 *a* 33, incorrect for *na-a-ta*. *ne-e* is used incorrectly for the oblique case in *ud-da ne-e* = *ina ûmi annī*, IV R. 28 *b* 9. *ni* in *é-ri-a-ni kin-kin-e-ne* 'they seek in the desert', is the article but the construction seems to be oblique, SBP. 12, 8.

bi = *šū*, *bi-a* and *ba* = *ana šuata*, K. 5423, 21-3.

bi-e nad-de-en, 'he slumbers', SBP. 318, 16. *ba-e* (*bö*) corresponding to *mà-e*, *me-a* (*mö*) and *za-e* (*zö*) does not occur. The oblique case *ba-a*, *bi-a* has not been found as an independent word.

Definite article.

bi and *ni* as demonstratives may be suffixed and even reduced to the force of a definite article, 'the', a usage which should not be confused with that of the possessive suffixes. *galu-bi ku-li-mu ĝe-ám*, 'that man

1. No distinction was made between the personal pronouns and the demonstratives.

2. Here falsely read *ia*. See also BR. 5329 and MEISSNER, SAI. 3664. Perhaps also, in CT. XV 7, 22. There are few passages in texts where *ni* and *na* occur as independent personal pronouns or as demonstratives.

verily is my friend'[1]. *ud-sar ne-e*, 'that crescent'[2]. *la-la-bi nu-gi-gi*, 'the abundance returns not'[3]. *gù-de-a-ni*, 'the Gudea', SAK. 102 XII 12.

Oblique forms.

The oblique forms *ba*, *bi-a*, and *na* suffixed; *é-ba*, 'in that house'. *ud-ba*, 'at that time, then', passim. *šu-galu-ba-ge*, 'in the hand of that man'[4]. *nig-érim é-bi-a im-mi-gi*, 'evil from the temple he turned away'[5]. *ki-bi-a* = *ina ašri*, 'in the place'. *ešemen-ba*, 'in the banqueting hall', SBP. 294, 34. *el-la-na*, 'in the joy', (*ḫadiš*).

ki-a-na = *ana irṣitim*, 'upon the earth'. *su-na*, 'in the body'. *ib-ba-na*, 'in the anger'. Since the demonstrative *na* expressed all the ideas conveyed by the oblique case, it obtained in late texts the force of Semitic *ina* and *ana*, a usage entirely foreign to the language, and a pure Semitic innovation, as in *igi-zu-na* = *ana pani-ka*, which should be *igi-zu-šú*. *bi* is often incorrectly written for *ba*[6]. *tù azag-za-na u-me-ni-rig*, 'with thy pure curse purify him', IV R. 22 *b* 13. *su-bi* = 'in the body'. *ká mu-ri-a-bi* = *ina miḫrit bābi*, 'within the gate'.

Plural.

The plural of *ni* is *e-ne* a contraction for *ni-ni* or *ne-ne*[7]. *e-ne* = *šu-nu*, K. 5423, 24. *e-ne*... *ma-ra-è-è*, 'they will give thee light', Gud. Cyl. A 11, 27. In the later period the Semites strengthened the form to *e-ne-ne*, *ni-ne-ne*[8], and even *e-ne-ne-ne*. The plural of *ni* and *bi* formed by the inflection *me* occurs as the plural of the definite article. *lù ki-enim-ma-bi-me*, 'the witnesses', RTC. 16 rev. I. *ursag-digga-ni-me*, 'the dead heroes', Cyl. A 26, 15. The plural *ne-ne*, *e-ne*, was then used as the ordinary inflection for the plural of nouns often abbreviated to *ne* after a vowel; it appears as such in the plurals *me-ne* and *zu-ne*, 'we, you', discussed above.

1. SAK. 86 Statue I 4, 6.
2. IV R. 25 *b* 54.
3. SBP. 138, 30.
4. IV R. 27 *b* 48.
5. SAK. 72 VII 36. The variant 138 XVIII 3 has *é-ba*.
6. Brünnow has therefore entered both *na* and *bi* as = *ana* and *ina*. Strictly speaking this entry cannot be correct. The forms really indicate the oblique case only (*bi* incorrectly).
7. Sayce, *An Accadian Seal*, p. 4.
8. Compare *na-an-na-ta* = *ela šāšu*, IV R. 12, 3 and the strengthened *ni-na-a* = *ana šu-*[*a-šu*], K. 5423, 18.

e-ne is really nothing but *ni* strengthened by reduplication and reduced by loss of the first *n;* it consequently appears even for the singular in *e-ne-ir* = 'for him', SBP. 312, 14[1].

bi forms its indefinite plural in the ordinary way, *bi-ne*, only as suffix possessive in *umun-bine*, 'their lord', *sib-bine*, 'their shepherd', SBP. 210, 15 f.

Ordinarily the demonstrative is placed after the adjective attributes which follow a noun, as *essad azaggal-bi*, 'the sacred tax-collector', Gud. Cyl. B. 15, 1. See also K. 5135 rev. 19.

Third per. poss. suffix, rectus.

§ 160. The possessive[2] suffixes are identical with the independent and demonstrative forms; here, however, the language attempts to distinguish persons and things; the exceptions to this rule are numerous especially in late texts. *ama-ni*, 'his (her) mother'. *šag-ni*, 'her heart', *gab-ni*, 'her breast'[3]. *ka-silim-zu dúg-bi ǧa-ra-ab-ba*, 'may thy sonorous voice give *its* utterance'[4]; *gāl-la-bi*, 'its booty (the dogs defile)'[5]. *giš-ik-anna-bi*, 'its high gates'[6]; *tukul-li-e-ne kin-gi-a-meš* (sic !), 'unto his friend send him', (accusative of end of motion), CT. XVI 46, 156; (the var. falsely *na* for *ne*).

Third per. poss. suffix, obliquus.

§ 161. The oblique endings, *šu-na galla-da*, 'to put in his hand', Gud. St. E 8, 8. *šab-ba-na* = *ina libbi-šu*, SBP. 242, 18. *igi-na*, 'in his face'[7]. *uru-na... narig ba-ni-gar*, 'in his city he performed lustration'[8]. *ki-ba*, 'in its place'[9], but *ki-bi*, 'to its place', accusative of end

1. The text K. 5423, 27-30 gives the word *ne* (he) augmented by the prefix *n* exactly as in the case of *šen*, but the augment *b* is lacking; *un-ne*, *an-ne*, [*in*]-*ne*, [*en-*]*ne*, probably all = *šu-u*.

2. The force of a suffix may be objective as well as subjective, as in *isiš-na-šú*, 'with wailing for him', SBP. 306, 26.

3. SBP. 290, 9 f.

4. 282, 19.

5. 294, 32.

6. 206, 14

7. SAK. 102 XIII 9. [Compare also Radau, *Ninib*, etc., pp. 16-18].

8. Ibid., XII 21.

9. SAK. 36 n) I 12.

of motion[1]. *giš a-am šita-na ba-nu*[2]*-sug-ga-mu*, 'a plant which in its pot is not watered', IV R. 27 *a* 8. *giš nad-da-na... a-ba-ni-in-sìr*, 'bind at his bed', ASKT. 90, 56. *bar-ra-na* 'at his side', Bab. III 18, 35.

a su-an-na an-ta sur-ra-a, 'The ablution of his body from above pour out', K. 3462 rev. 5. Notice the doubling of the *n*, *su-anna* for *su-na* and for the construction v. § 78.

The possessive plural suffix, uninflected for case, is ordinarily *bine* (see above), *bene*, *benene* (see above), as in *muĝ-benene* = *elišunu*, *duĝ-duĝ-bi-e-ne* = 'their abundance', IV R. 20 obv. 21. To avoid the use of *ene* in this sense, which would then be identical with the plural, *dingirene*, 'gods' and 'their gods', the language often resorts to the collective *bi*, *ki-bi*, 'their place', *ni-bi-ta* = *ina ramani-šunu*[3]. This double usage of *bi*[4] for both singular and plural is confusing and in case of pure Sumerian texts the translator must decide according to the antecedent. *ne-ne* occurs in *ki-ne-ne-ta* = *itti-šunu*, AL[3]. 91 *a* 26.

§ 162. The following table will explain itself after the preceding discussion[5].

1. Often with the verb *gi* = *târu*, in the phrase *ki-bi mu-na-gi* = *ana ašri-šu utîr*, SAK. 42 above 15 etc.

2. Sic!, negative *after* the prefix *ba*!

3. Vide Br. 5137.

4. *ene* occurs sporadically, as in *me-a-e-ne* = *ianu šunu*, 'where are they?', lit. 'their where', II R. 42 f. 8. '*sa-ne* their bond', SBP. 272, 11.

5. Lenormant, *Langue primitive*, p. 168, attempted to construct a table of pronouns.

		INDEPENDENT		SUFFIXED	
		STATUS RECTUS	STATUS OBLIQUUS	STATUS RECTUS	STATUS OBLIQUUS
1st PER.	Sing.	*ma-e(mö), mē* *me-a(mö)*	*mā*	*mu*	*ma*
	Plur.	*mene*	*mene*	*mēn, mē* *mu-mu*[1]	*mē*
2nd PER.	Sing.	*za-e(zö), zī, sī*	*zā*	*zu*	*za*
	Plur.	*zene, zen*	*zen*	*zune* *enzen*	*zune*
3d PER.	Sing.	*nī, nē* *bī, bē*	*nā* *bā, bi-a*	*ni*[2], *ne* *bi*[2]	*na*[2] *ba*[2]
	Plur.	*ene, enene*	*ene*	*ene* (rare) *ne-ne* (rare) *ni-me*	*ene*
		bine	*bine*	*bime* *bene, benene* *bi-ne*	*bine*

§ 163. Sumerian possessed a demonstrative root whose characteristic element is *r*, and which appears most often as *ur*[3]. (*ūr*) = *šā*[4], *šū*, *šuati*, B. M. 93040 rev. 26-8[5]. Also *ir* = *šū*, *šā*[4], B. M. 89, 4-26, 165, 10 f., see also Rm. 366 rev. 1 in KING, *Creation*, and PSBA. 1910, p. 165. = *šī*, ZA. VI 241, 11, may be read either *uru* or *eru*. Demonstrative $\sqrt{r}$.

The root $\sqrt{-r-}$ occurs as an emphatic ending. [*dûr*] *gīr-dúg-ga-ra* = [*agalu*] *lasmu*, 'a swift calf is he', IV R. 9 *a* 38. *gù-de-a-ar*, 'this

1. SBP. 98, 29, ^{d}*mullil-mu-mu*, 'our Enlil'.
2. As demonstratives *long*, as possessives *short*.
3. Naturally the same root as *ur* = *išten, edū*, 'one', which appears also as *ru*.
4. Here certainly a demonstrative. For *ūr* = *šī*, v. IV R. 13 rev. 42.
5. For other citations v. MEISSNER, SAI. 6446.

Gudea'[1]. This is probably the explanation of the difficult *ra*, *ri* in passages such as, *Ennugi dumu* ^{d}*enlilla-ra*, 'son of Enlil is he', SBP. 154, 32; 156, 46 and often. See especially SBP. 212. This explanation seems to be the only satisfactory one for cases like SBP. 84, 14 ff., where *ra* marks the subject[2].

Variant *ul*.

§ 164. By the change *r* > *l* arose the form *ul*. *é-ul*, 'that temple yonder', 'the other temple', Cyl. B 2, 11; 6, 2. *ud ul-li-a-ta*, 'from those days, (since long ago)', SAK. 198 *e* 16, and 72 VIII 27. The form *li* has chiefly a temporal significance. *ur'-ri-li-na*[3] = *ina ûmē ulluti*, 'in those days', SBH. 97, 48. Transferred to the future *li* came to mean 'the future', *arkatu*. *li-zu* = *arkat-ka*, 'thy future', SBH. 110, 28. Especially in *li-šú* = *ana mati*, 'until when'?, employed in an interrogative sense. *li* = *šuatu* V R. 27 *a* 37. Also in *é-li-na azagga kibkibbi ni-búr-búr*, 'in yonder holy temple she frees from sickness', K. 3931 obv. 11.

Interrogatives.

§ 165. For persons, corresponding to *mannu*, the regular interrogative is *abā* (*a-ba-a*, SBP. 200, 22), *aba*[4]; *aba-*^{d}*enlil-dím*, 'who is like Enlil'?, a n. pr. *aba me-a-ni*, 'who is this'?[5] *aba ba-ra-è*, 'who shall escape'[6] (?). *aba ib-šed-dé*, 'who shall allay'?[7] *mulu*, dialectic for *galu* = *amelu*, 'man', is also employed for the interrogative; *mulu ta-zu mu-un-zu* = *kattuk mannu ilammad*, 'thy form who comprehends'?

For things corresponding to *minū*, there are two words *anā* and *tā*. Both *abā* and *anā* were derived by adding *bā* and *nā* to the interjection

1. SAK. 110 XX, 1.

2. Perhaps this demonstrative *r'* occurs in *sag-nig-ga-ra-kam*, 'total of the property', often in lists, e. g., Lau, no. 252 obv. 11.

3. *na* falsely for *ina*. See also K. 3931 obv. 18.

4. *aba* is evidently a case of vowel harmony for *abi*; cf. *ana* < *ani* below.

5. Gud. Cyl. A 4, 23.

6. ASKT. 128, 67. Also *ibid.* 65 *aba-ám* 'who is there?'

7. SBP. 200, 20.

ā, but the force of *bā* and *nā* has been interchanged. We should have expected *anā* for persons since *nī* and *nā* generally designate persons, and vice-versa *abā* should be the form for things. *a-na-a-a-ăm*, 'what is it?'[1] *ana mallabi*, 'what is there?'[2] The syllabar K. 4603, = PSBA, 1888 June, pl. III, gives *ta* and *a-na* as synonyms; also *ta-ám* and *a-na-ám*, *te-ám* and *e-ne-ám*, all interrogative pronouns.

From *ana* by adding the postposition *šú* reduced to *š*, the interrogative adverb, *anaš* = *ammeni* = 'why?', is derived.

ta = *minū*, var. *te* = *minū*. *ta ma-ma-al* = *minu iššakna*, 'what is brought about'?[3] *ta idim-ma*, 'what in the deep'?[4] *ta ám-ma-al-bi* = 'what is there'?[5] *te mu-un-zu*, 'what does he know'?[6] *te nu-al-zi-zi*, 'why comes he not'?[7]

The indefinite interrogative (*i̯au*, *ai̯u*) seems to have been *mē* for things and *ani*, *ana*, for persons. *me-e enem* = *i̯au awetim*, 'what word?'[8] Sumerian apparently possessed a root *ni*, *na* = *amelu*, of which we have a trace in *na* = *amelu*, 'person': *a-na ib-aga-a na-bi nu-un-zu*, 'what he has done this man knows not', IV R. 22 *a* 54. Since the interrogative *mannu* may be expressed by the ordinary word for 'man' (*galu*, *mulu*) we may expect the word *na* to be employed in the same sense. In fact *an*, evidently connected with *na* = *amelu*, is translated by *i̯a-'-u* and *i̯a-a-ti*, CT. XII 4 *b* 1 f.: *an*, here, is for *a-na* the interrogative *a* plus the word for 'man'. Although we have no instances of the employment of *an*, *a-na*, or the simple forms *ni* and *na* for the interrogative adjective *ai̯u*, *i̯au*, *ai̯ītu*, *i̯āti*, yet the sign *NI* has the sign name *i̯a-u*[9] and one syllabar[10] assigns the Sumerian

1. SBP. 12 rev. 11.
2. IV R. 11 *b* 17.
3. SBP. 216, 6.
4. SBP. 250, 12.
5. IV R. 11 *b* 15. 19. See for other references MEISSNER, SAI. 2622.
6. IV R. 10 *b* 31.
7. SBP. 210, 18.
8. SBH. 106, 68.
9. K. 262, 13.
10. 93070.

value *ia* (sic!) to *NI* = *šu-u* (he) and *šamnu* (oil). It is highly probable that the values *ia-u*, *ia* for *NI* are Semitic from *ni* = *iau*.

The compound *na-me* is also used for the interrogative (*iau*). *dimmer name abazu mundim*, 'a god, which one attains thy fullness?'[1]

Indefinite pronoun.

§ 166. *na-me* is the ordinary word for 'anyone' *manma*. *galu name* = 'any man'[2]. *dingir name* = *ilu mamman*, 'any god'[3]. *na-me* is also the word for 'anything'. *ene šabbāni name mun-gidi*, 'until his heart attain something', IV R. 20 obv. 5. *ud-na-me-šú* = 'at any time', II R. 48 *a* 13. *am* (see p. 97) in *ăm nu-un-zu* = *mimma ul idi*, 'he does not know anything', IV R. 10 *b* 29. Also the simple vowel *u* is used for 'anything'. *u nu-ma-ši-tur*, 'he did not allow anything to enter', Gud. F 2, 5. 'Everything', usually translated by *mimma bašû*, *mimma šumšu*, etc., is formed with the abstract prefix *nig*, *nig-na-me* > *nig-nam*[4], or with the augment *an*, *annam* as in *annam namlal* = *mimma šumšu napḫar iṣṣurē*, V R. 19 *b* 25.

Relatives, personal.

§ 167. The relative for persons is regularly *galu*, *mulu*, the ordinary word for 'man' (*amelu*). Eannatum, *galu é*... *dū-a*, 'who built the temple'[5]. *patesi*... *galu é-ninnū*... *in-dū-a*, 'the patesi who built Eninnū'[6]. *lugal-mu uru-a-ni-šú gur-ra*, 'my lord who turns unto his city'[7]. *galu gen-bi* (sic!) *galu dib-dib-bi*, 'he who seizes the limbs of man'[8]. *galu mu-pad-da nu-tuk-a*, 'he who has no name'. *galu*... *gi-bi*, 'he who causes to turn back'[9].

1. Semitic *iau ilu malaka imṣi*, IV R. 9 *a* 50.

2. V R. 24 *a* 38; IV R. 18 *a* 50.

3. BA. V 646, 5.

4. *nig-na-me muĝ-na nu-tug*, 'he shall not have anything against him', POEBEL, no. 14, 10.

5. Sumerian developed the notion of relation from appositional clauses. The original sentence is, 'Eannatum, man building the temple', SAK. 23 k) Seite B. II 2.

6. SAK. 72, VIII 3.

7. ASKT. 81, 15.

8. ASKT. 84, 30. Notice the forms *galu*... *digga*, 'he who dies', 88, 22 f., and 28; *galu*... *ra-a*, 'whom he has overflown', 29; *galu*... *nu tuk-a*, 'who has not', 33; *galu*... *nu-illa*, 'who is not carried', 33.

9. IV R. 14, no. 2 rev. 22.

Relatives, impersonal.

§ 168. Sumerian employs the word for 'thing, anything' (*mimma*), *nig* in the sense of a relative relating to inanimate objects. As in the case of *galu*, this word was originally an independent noun modified by a participle, which later developed into a finite verb. *nig ma-e ni-zu-a-mu*, '(that) which I know'. *nig-nam nig gál-la* = 'everything which exists', V R. 19 *b* 24.

nam the ordinary abstract prefix is reduced to *ăm* [v. p. 97], which may consequently be employed for the relative neuter, as in *ăm ud-zal-la-ge* = *ša urri*, in a phrase whose import is obscure, SBH. 77, 18.

Perhaps in *enemzu... ăm name numunpadda-e-ne*, 'thy word which anyone cannot comprehend', IV R. 9 *b* 7[1].

ena, *enna*. connected with the word *en* 'up to, unto' *adi*, apparently derived from a noun *enni*, 'fulness', is employed for the indefinite relative *mala* 'as many as'. *dingir nun-gal-e-ne an-ki-šár-ra e-na gál-la-ba*, 'The Igigi of the expanse of heaven and earth as many as there be', K. 4612, variant of IV R. 29, no. 1, 47 which has the harmonized form *a-na* = *mala*. *gan* ^{d}*ningirsu-ka en-na urŭ-a še-bi ni-pad*, 'From the field of Ningirsu as much as was cultivated the grain they have taken', SAK. 58 rev. II 7-8. In the later period the form *ana* is more common. *nig-su*[2] *a-na al-gál-a*, 'The covering as much as there is', IV R. 12 rev. 21.

Reflexive.

§ 169. According to S^{c} 286 the Sumerians pronounced the word for 'self', (*ramānu*) as *ni-i* 'written , a pronunciation which is confirmed by the variant *ni* ( ) in *ni menna-ta* = *ana ẓati*[3], 'to me myself', KING, LIH. no. 99, 22. The sign = *ramānu* is glossed *ni* in SBP. 32, 4 where the reflexive also precedes the pronoun which it strengthens; *ni munzal me-e* = *luštabrâ anaku ramāni*, 'I myself am satiated'[4]. The root *ni-i*, strengthened by the element *te*(*g*),

1. The construction is doubtful; another interpretation in *Syntaxe* 233, note 1.
2. Text *zu*.
3. So the Semitic for *ana ramāni-ẓa*.
4. The passage in POEBEL, no. 14, 12, *im-mu-ta ni-du-e*, 'he shall build it himself', (*ina ramāni-šu*) indicates *immu* as a variant. For the change of *n* > *m* see § 42. The origin of the prosthetic vowel in *imu*, *immu*, is difficult.

(v. § 154) becomes *ni-te(n)*. Two constructions, the appositional and the suffixed, are possible. In the case of apposition the word *ni*, or *ni-te(n)*, may be placed before or after the pronoun or noun; in the suffixed construction the pronoun emphasized is suffixed to *ni*, *ni-te(n)*, the latter being the Semitic construction.

One may say *mē ni*, *ni mē*, 'I myself', or *ni-mu*, 'my own self'. *ni-zu-šú=ana ramāni-ka*. *ni-ba=ina ramāni-šu* (oblique case of the neuter possessive), IV R. 9 *a* 22. Notice the double construction in *é-ni ni-te-a-ni=ina bit ramnišu*, where *ni-te-a-ni* is the reflexive of the suffix in *é-ni*[1]. *ni* may even be employed to emphasize the prefixes of a verb as in *ni mu-un-zal me-e*, 'I myself am satiated', where *ni* strengthens the subject *mu*.

The reflexive object is similarly expressed, *ni mu-[un]-sīg-sīg-gi*, 'he has trodden me down, even me', SBH. 5, 8.

The word *ni-te(n)* is treated as a noun and occurs as a genitive. *šag ni-te-a-ge=ina lib ramāni-šu*, literally, 'heart of himself'.

1. V R. 50 *b*, 54.

CHAPTER VIII.

Numerals[1].

The orders.

§ 170. The Sumerian system of writing numerals upon stone, i.e., the primitive lapidary style as found upon the inscriptions mentioned in § 7[2] is as follows. For the unit one the scribes made a club-shaped line originally placed perpendicularly, as all the primitive pictographs were placed, but in the evolution of writing the sign became horizontal, later 𒁹 or an elongated semicircle which in cuneiform style soon developed into 𒁹. The figures up to and including eight were written by placing the necessary number of units in one or two lines, 𒁹 𒁹 = 'two', 𒁹 𒁹 𒁹 𒁹 / 𒁹 𒁹 𒁹 𒁹 = 'eight'[3], etc. For 'ten' the lapidary system employed a circle ● which became 𒌋 in cuneiform. By combining these two signs the scribes were able to represent the numbers 11-18, and by doubling, trebling etc. the sign for 'ten', the figures 20, 30, 40, 50 were readily obtained. Here began with 'sixty' a third order of numeration, designated by simply en-

1. Compare SAYCE, ZDMG. 1873, 696-702; LENORMANT, *Langue primitive*, 150-64; HOMMEL, ZK. I 210-4. The standard work on numerals is THUREAU-DANGIN, REC. 81-90 and notes under no. 119. See also *Allotte de la Fuÿe*, RA. VII 33-47. The systems of numeration for land, and liquid and dry measures, which follow purely conventional principles, are not discussed here since they form no part of comparative philology. Sumerian metrology has been brilliantly exposed by F. THUREAU-DANGIN, JA. 1909 pp. 79-111.

2. Perhaps we may assign the stone fragment of Sippar, OBI. vol. I photos pls. VI-VII, to the earliest period. The system of writing the numerals is primitive here also.

3. 'Nine' is written from the earliest period onwards as '10 less 1', 𒌋 𒁹, later 𒌋 𒁹, *Déc. ép.*, XLIX, *pierre noire*, col. IV end. Likewise 19 is represented by 20-1; 29 by 30-1 etc.

larging the sign for 'one'[1]. In the cuneiform script the original position was maintained, hence represents the first unit of the sexagesimal system from the period of Dungi onward. The next higher order is obtained by multiplying the units 'ten' and 'sixty'=600, represented by placing the circle = 10 within the large elongated semicircle = 60, as in AO. 4238 obv. II 1, or partly within as in REC. 488, cuneiform . This unity multiplied by the sexagesimal unit 'six', gave the next higher order 3,600, written with the sign for 'ten', enlarged which became and finally . 3,600 multiplied by 10 = 36,000, is represented by the large circle (3,600) with the smaller circle (10) placed within, REC. 490, cuneiform [2]. This in turn multiplied by six gave the highest number yet found in classical Sumerian, i.e., 216,000, apparently represented by gunifying the sign for 36,000[3]. It will be noted that the system is really a combination of the sexagesimal and decimal systems, the various ascending orders being obtained by the alternating multipliers 6 and 10. The progression is 1. 10. 60. 3,600. 36,000. 216,000[4].

§ 171. A secondary system of writing the digits 1-8 arose by retaining the sign for 'one' in the original upright position or by carrying out the process of inclining the sign only partially. In the earliest cuneiform script 'one' appears arrested as which soon regained its original position . The scribes employed both and , for 'one', and , , for 'two' etc., side by side in the classical period, employing the secondary system for special purposes, especially to denote lower orders of a system of measures. Thus in TSA. no. 1, an inscription of the period of Lugalanda, we find before (*duk*), a measure of wine = 20 *ka*, but before (*kúr*), a small measure containing

1. The sign for 'sixty' has not been found in the earliest inscriptions, but the upright position of the unit 'one' was reserved for 60 *ka* or 1/5 of a *gur* in all periods and occurs on the Blau Monuments, cf. REC. 497.

2. HILPRECHT, BE. XX, pl. 17 obv. col. IV 3.

3. REC. 491.

4. For higher orders attained by the Babylonian mathematicians, v. HILPRECHT, *l. c.*, 26.

only two *ḳa*, and 𒁹 before the smallest ordinary measure, the *ḳa*. In CT. X pl. 24 occur examples like 𒆳 𒁹 = one *gur* and sixty *ḳa*. In this inscription *sheep* (𒄩) are numbered in the lapidary style, but *fish* in the secondary style. In RTC. no. 16 we find the lapidary sign for 'one', before the measure *ḳa*, but the date 'the 19th year' is written in the cuneiform style[1]. Gradually the form 𒁹 regained its original position 𒁹 and in the inscriptions of the Ur and Isin dynasties 𒁹 has practically disappeared except in the expression for 'minus' 𒁹𒈪. In the cylinders of Gudea both forms 𒁹 and 𒁹 exist side by side in the same sense[2].

§ 172. The words for the digits and for the higher orders of the numerical system are as follows[3]. Names of the numerals.

1. *áš*, written 𒄭 (*áš*) remnant of the lapidary system, 𒁹 (*àš*) 'remnant of the secondary system[5].

2. *min*, written 𒈫, *man*[6].

3. According to Scheil, *Sippar* no. 1, in ZA. IX 219, the word for 'three' is *ešše*[7]; in the sign name of 𒂗𒍪𒁹𒄭𒁹 = *ana-eš-še-ku*, the word appears as *ešše*. Written ordinarily 𒁹𒁹𒁹. The sign 𒌋 has also the

1. A kind of etiquette seems to have existed in the employment of the lapidary and cuneiform signs. Both styles existed side by side for all the units, 1-8, 10, 20, 60, etc. In certain cases the lapidary style is employed for the accounts of certain persons and the cuneiform style for the accounts of others, all on the same tablet. The scribes by employing the ancient system probably desired to indicate an etiquette which is unintelligible to us. See De Genouillac, TSA. p. LXX.

2. Cf. A 6, 3, with 23, 2.

3. See especially Th.-Dangin, JA. 1909, 106, note 1. The signs given here for the numerals are of the late cuneiform script.

4. The value *aš* for this sign is inferred from its meaning only. Note that 𒁹 is employed for *ana* in late inscriptions, a meaning which cannot have been obtained unless the Sumerian value had been *aš* a contraction of postfix *šú* with preceding vowel.

5. For *ištèn* = *ID*, cf. *ID-en-tu* = *ištentu*, Strassmaier, Nbn. 13, 9.

6. 𒌋 which has the values *min* and *man* and the meanings 'two', 'twin' (*mašû*, *tappû*), and 'brother' (*aḫû*) is a remnant of the secondary 𒈫.

7. So read probably, not *eš-ku*.

value *eš* (*es*) obtained by confusion of the sign for 'thirty' with the secondary form for three . In AL[3]. 130 l. 133 occurs a doubtful value *mu-uš*. The root is apparently *ešu* > *eš*.

4. *lammu*, SCHEIL, *ibid.*, 3. The same word appears in the sign name *tab-lammu-bi igi-gubbu*, '*tab* placed four times opposite', V R. 19 *a* 59[1]. Written in the late script. *limmu* is known only from the syllabar V R. 37 *a* 5 where this value is given for based upon the ancient secondary form [2].

5. *i̯a*, SCHEIL, ibid., 4 and V R. 37 *b* 15, in the name of the sign , *bur-i̯a-a-šú* = *bur* five times. Ordinarily written ; in the early secondary script .

6. *aššа*, SCHEIL, ibid., 5, and V R. 37 *b* 23, in the sign name of , *bur-aššа-šú* = *bur* six times. Composed of *i̯a*, 'five', and *aš*, 'one', *i̯a-aš* > *i̯āš* > *āš*, *aššа*. Ordinarily written .

7. *imin*, in the sign name, *bur-imina-šú* = *bur* seven times, V R. 37 *b* 24. Composed of *i̯á*, 'five', and *min*, 'two', *i̯a-min*. Ordinarily written .

8. *ussu*, SCHEIL, ibid., 6, and V R. 37 *b* 25 in the sign name, *bur-ussa-šú* = *bur* eight times. Composed of *i̯a*, 'five', and *ešu*, 'three', *i̯a-ešu* > *ēšu* > *ūšu* > *ussu*. Ordinarily written .

9. *elimmu*, SCHEIL, ibid., 7, and V R. 37 *b* 26 in the sign name, *bur-ilimmu-šú* = *bur* nine times. Composed of *i̯à*, 'five', and *lim*, 'four', *i̯à-lim* > *elim*. In the early period written = 10-1. Ordinary writing is [3].

10. According to the syllabars the Sumerians pronounced the word for 'ten' *u*[4]. The words for the numbers 11-19 were formed by adding the names of the digits to *u*, 'ten'. *u-aš** = 11; *u-min* = 12, etc.

1. See also JENSEN, ZA. I 181.

2. Notice also the name of the sign *bur-lim-mu-šú* = *bur* 'four times'.

3. Notice that in this primitive system the Sumerians count only up to five; the words for six, seven, eight and nine are then obtained by adding the lower digits to five.

4. SCHEIL, ibid., gives the word as *u-ku* which may be original. (To be read *ušu*?)

20. *niš*, SCHEIL, ibid., 13, and CT. XI 24, 32. We should have expected the word to be *min-u* = 2×10. In case the original was *min-ušu* (see note 4, page 118) it may be that *niš* is to be derived from this form.

30. *ušu*, V R. 37 *d* 50, and CT. XII 24, 3. From *eš*, 'three', and *u*, 'ten', *eš-u* > *ušu* >[1]. The value *e-eš* CT. XI 24, 33 is probably the result of vowel harmony in which *e* has prevailed over *u*; *ešu* > *eše* > *ēš*.

40. *nimin*, V R. 37 *a* 7. Composed of *niš*, 'twenty', and *min*, 'two'. Contracted to *nin*, CT. XI 24, 34 = 27 obv. II 24.

50. *ninnū*, V R. 37 *a* 15; CT. XI 24, 35. Composed of *nin*, 'forty', and *u*, 'ten'. *nimin-u* > *ninnū*.

60. The original word for 'sixty' was apparently *giš*, a value which may be assumed for the sign = 60[2]. By phonetic decay *giš* became *muš*[3], and finally *uš*, hence often written *uš*, and *úš*[4]. The sign has also the value *eš* and this is in fact the reading assigned to = *šūša*, 'sixty', in CT. XI 24, 36 (*e-eš*, = *ēš*). *eš* probably arose from *giš*, *geš* by the apocopation of initial *g*. The Babylonian word for 'sixty', *šūšu*, *šuššu* is a loan-word from Sumerian *šuš*, literally '1/6 of a circle', i.e., 60 degrees, and hence *šuš* = *suššu* (60) and *šuššū* (1/6). The word *šuš* must have been current in Sumer for sixty for it figures in the form for 216,000, *šuš-šar* = 60×3,600.

600. The Babylonian *nêru* may be of Sumerian origin in which case the word for six hundred was *nēr*. The late cuneiform writing is , evidently developed from REC. 458.

3,600. *šár*, written ordinarily ; the word *šár* is also translated by *kiššatu*, 'totality', a vast number. 10 *šár* is pronounced *šar-u*; 20 *šár*,

1. By vowel harmony.

2. Cf. = *keš* in the sign name of = *pappu-kešše-ku*, and the regular values of , *diš*, *tiš*.

3. *mu-uš* = 60, SBH. 92, 25.

4. Cf. PEISER, KB. IV 194. These two signs are not employed for 'sixty' in the classical period. The late numerical signs = 100 and = 1000 are pure Semitic phonetic writings, *me* from *me'at*, מְאָה, and *lim* from *limu*.

šar-niš; 30 *šár*, *šar-ušu;* 40 *šár*, *šar-nimin;* 50 *šár*, *šar-ninū*. 60 *šár*, according to the text from which these values are taken, CT. XII 24 *b* 1 ff., is pronounced *šar-muš* = 216,000 = 60^3, but according to II R. 45*f* 28 f. *šu-uš-ša-ar*, and MEISSNER, APR., pl. 58, col. VIII 15 *šu-šár*, where the word for 60 is *šuš*, placed before *šar*. In Hilprecht, *op. laud.*, pl. 17 obv. IV 8 and rev. IV 7, *šár muš* or *šuššar* is replaced by the *šár-gal* or the great *šar*, and the next higher order, perhaps 216,000 × 60 = 60^4 = 12,960,000, is *šár-gal šu-nu-tag*[1].

Fractions.

§ 173. In the primitive lapidary style 1/2 appears to have been written with the same club-shaped sign employed for 1 but in the perpendicular position[2]. This primitive method of designating 1/2 exists only on the prehistoric tablet AO. 2753 and (if we have not to suppose an error of the scribe) in TSA. no. 23 obv. III 4, V 2. This method of indicating 1/2 was replaced by the more natural method of tracing a horizontal line across the perpendicular club-shaped sign for 1/2 which gave rise to the cuneiform . The sign seems really to be identical with the sign *maš;* at least the syllabars translate *maš* () by *mašlu*, *mešlu*, *mešlānu*, and the loan-word *māšu* is a syn. of *tu'āmu*, 'twin'. I shall assume that at least one of the Sumerian words for 1/2 was *maš*, perhaps in fact the only word in actual use.

The fractions 1/3, 2/3, 5/6 are based upon the denominator 6. 1/6 has the form and or one sixth of a circle, i. e., sixty degrees. The word for 1/6 is *šuš* a value common to both the late signs and , whence the loan-word *šuššu* = 1/6, but because 1/6 of a circle is equivalent to 60 degrees, *suššu* came to mean 'sixty'[3]. *šuš* must have been the pronunciation for 1/6 since not only is 2/6 or 1/3 expressed by the dual of the loan-word, but we find the signs

1. TH.-DANGIN, l. c., interprets 'the great *šár* intangible'. If we assume the *šar-gal šu-nu-tag* = 216,000 × 60, the intermediate unit 216,000 × 10 is omitted. CT. XII 24 has, however, two units above 216.000, i. e., the *šár-gal 1* and the *šár-gal 2*. In this system the *šar-gal 1* = 2,160,000 and the *šar-gal 2* = 12,960,000.

2. So at least in the earliest texts. Before the signs were turned to the left 90 degrees, the sign must have appeared as (transcribed into cuneiform).

3. Such is the explanation of TH.-DANGIN, OLZ. 1909, 383.

for 1/3 and 2/3 followed by the phonetic complement *ša*. = 1/6 is not found, but using this as a basis 2/6 was indicated by , a sign frequently followed by *ša*[1]. We should expect the pronunciation to have been *min-šuš*, 'two sixths'. The sign has the value *šuššana* in Sumerian, probably a transcript of the Semitic dual *šuššān*. is in this case derived from the ancient = 1/6 doubled. 3/6 being identical in value with 1/2 (*maš*), the scribes did not invent a sign based upon the sign for this fraction. Nevertheless a sign = 1/6 thrice, must have existed since the late sign actually means 1/2 *mišlu*.

4/6 or 2/3 is written = in the late script. This sign is also followed by *ša* in a few instances[2]. We should expect the pronunciation to be *lam-šuš*.

This fraction was also expressed by = 1/6 four times, a trace of which remains in *šanabi* = *šinipu*, 2/3. According to this value the Sumerian for 2/3 was *šanap*, or *šinap*.

5/6 must have been written originally, of which we have only the late form . We should expect the pronunciation *ia-šuš*; the Semitic loan-word is, however, *parap* and this is actually one of the values of a sign evidently derived from written five times.

§ 174. The following table includes all the numerical words whose meanings and pronunciation are certain.

1	2	3	4	5	6	7	8	9	10
áš	*min*	*eš*,	*lam*, *lim*	*ia*	*āš*	*imin*	*ussu*	*elim*	*u* (*ušu?*)

20	30	40	50	60	600	3,600
niš	*ušū*	*nimin*	*ninnū*	*giš*, *muš*, *uš*, *šuš*	*ner* (?)	*šár*

216,000	12,960,000
šuššar, *šušar*, also *šargal*	*šargal šu-nu-tag*.

1/6	1/2	2/3	5/6
šuš	*maš*	*šanap*, *šinap* (?)	*parap*.

1. Nik. 300 obv. I 4 and rev. II; B. M. 17752 col. I 4. 19. The method of writing 2/6 by placing the sextant before the perpendicular unit 'one' and 4/6 by placing the sextant before two perpendicular units arranged one above the other, REC. 482 f., is purely arbitrary.

2. Nik. 298 obv. II, 2; Pinches, *Amherst*, no. 14 obv. 1, rev. 2.

Syntax of cardinals.

§ 175. The cardinal numerals are ordinarily uninflected and usually stand before the object numbered as 10 *ĝín*, 'ten female slaves'[1]: 600 *lú-nim-(ki)*, 'six hundred Elamites'[2]. Occasionally the cardinal follows the object numbered, in which case it is treated as an adjective. *na-imin*, 'the seven statues'[3]. *ud-min ud-êš*, 'two days, and three days'[4]. *iti*-12-*šú*, 'for twelve months'[5]. *mu* 18 *in-aga*, 'he ruled 18 years'[6].

Syntax of ordinals.

§ 176. The ordinals are invariably placed after the object numbered and inflected with the emphatic ending *ám*, *an*, or the stronger emphatic *kam*, , late form [7], Assyrian . *ara* 9-*kam-áš*, 'for the ninth time'[8]. *min-kam*, 'a second man', Cyl. A 5, 2 and 6, 3, but *silim min-nam*, 'a second blessing' 21, 1. *êš-ám*, 'third', *ibid.* 21, 3[9]. *udu* 22-*kam*, 'twenty second day'[10]. Both *ám* and *kam* occasionally appear after cardinals; *gar-gig*...6-*an*, 'six rolls of black bread'[11]. *iti*-13-*kam*, 'thirteen months'[12]. *ana arḫi* 6-*kam*, 'for six months'[13]. In ASKT. 55, 35 f., *máš mu*-1-*kam*, 'interest yearly', *kam* is employed in a partitive sense[14].

Distributives.

§ 177. The distributive relation by which a certain number is ap-

1. Nik. 21 obv. IV 2.
2. AO. 4238 obv. I 1.
3. Gud. Cyl. A 29, 1.
4. Ibid., 23, 2.
5. B. M. 12231 obv. V 22.
6. BE. XX no. 47 rev. 1. Notice that in the expressions for *time* the numeral invariably follows the word.
7. Not to be confused with .
8. B. M. 12231 rev. VIII 9.
9. Notice in this passage the following ordinals: *silim-làm*, 'the fourth blessing', evidently for *silim làm-ám; silim-ià-ám*, 'the fifth blessing'; *silim àš-ám*, 'the sixth blessing'; *silim-imin*, 'the seventh blessing', where *imin-ám* is contracted to *imin*.
10. Strassmaier, *Warka*, no. 45, 35 and so *passim* in dates.
11. SAK. I 46, col. VI 2.
12. CT. X 22 col. VIII, 17.
13. *Code of Hammurabi*, VII, 17.
14. Also in cases like *ana kiṣri shatti-kam*, 'for the interest of one year'.

plied severally to each of the units of a given number is indicated by the postfix *ta*, or more often by *tam*, that is, *ta* with the emphatic ending *ám*. *anšu pir* 1-*šú ud*-1 *še* 40 (*ḳa*)-*ta*, 'for one pair of mules each day 40 *ḳa* of barley'[1]. *ĝà ḳa* 1-*ta sŭ-lum ḳa* 1-*ta ki* 19-*šú*, 'for 19 (persons) at the rate of one *ḳa* of oil and one *ḳa* of dates each'[2]. *máš uru* 1 *ma*-(*na*) 10 *še ta-ám*, 'the city rate of interest is, for each mana, 10 *še*'[3]. 3 *isinni* ^{ilu}*šamši* 1 *meširtu* 10 *ḳa karani tam*, 'for each of the three feasts of Shamash one piece of meat and 10 *ḳa* of wine (he shall render)'[4].

§ 178. The ordinary word for' time', 'occurrence', *arâ*[5], (*arâ*-5-*kam*, 'the fifth time', etc.,) is employed to express multiplication, as 2 *arâ* 2 = 4, 2 *arâ* 3 = 6 etc., passim in arithmetical tablets[6]. Multiplicative.

1. TSA. 34 obv. I 2 f.
2. Ibid., 1 obv. VIII 1-3.
3. ASKT. 55, 38.
4. RANKE, BE. VI pt. 1 no. 35, 16. The distributive notion inherent in *ta* and *tam* was evidently known to JENSEN, KB. VI 1, p. 346.
5. Written *A-DU*.
6. For example IV R. 37 rev. *a*. HILPRECHT, BE. XX nos. 1. 4. 5. 6. 7. 10. etc.

CHAPTER IX.

The Verb[1].

The infinitive.

§ 179. The majority of Sumerian roots express the verbal notion by means of the form with the internal vowels *i*, *e* (§ 142). Nevertheless in case of any given root as √*zig*, 'to rage', it would be impossible to distinguish the infinitive 'to rage', or the participle 'raging', from the noun 'rage', except by syntax or the inflections which distinguish verbs from nouns. The simple verbal root is in itself neither active nor passive, present, future nor past. In fact Sumerian depends entirely upon external inflection and syntax to render the modal and temporal nuances of the verb. [Compare especially THUREAU-DANGIN, ZA. XX 383.]

Inf. as noun.

§ 180. The infinitive or simple verbal root employed as a noun. *susu-(ki)-šú gin-ni*, 'the going to Susa'[2]. *é-a-ni dū-ba mu-na-dúg*, 'because of the building of his temple he spoke to him'[3]. *d.ningirzu-ge umma-(ki) zigga-bi ni-ĝalam*, 'Ningirzu smote the uprising of Umma'[4].

Often employed with the preposition *da*. *zid-du-e šu-si-sá-da*,

1. The most important treatises on the verb are, LENORMANT, *Etudes Akkadiennes*, 96-143. HAUPT, ASKT. 142-6. BERTIN, *L'Incorporation verbale en Akkadien*, RA. I 105-115, 148-161. LANGDON, *La Syntaxe du Verbe Sumérien*, *Babyloniaca*, vol. I 211-286. F. THUREAU-DANGIN, *Sur les préfixes du Verbe Sumérien* ZA. XX 380-404. A. POEBEL, *Das Verbum im Sumerischen*, *ibid.*, XXI, 216-236.

2. *Hilprecht Anniversary Volume*, p. 140 no. V obv. 9.

3. Gud. Cyl. A I, 19.

4. SAK. 56 *i*) IV 16-19.

'to direct the just'[1]. *é-gi-ni-da*, 'to establish the temple'[2]. *umma-(ki) e-bi ba-e-da-bi*, 'Umma- in its trespassing this canal'[3]. See especially §§ 97-98.

§ 181. The simple verbal root is also employed as a participle in both active and passive senses. *ama ĝen*, 'begetting mother'[4]. *a-ma-ru ziga*, 'the on-rushing storm'[5]. *dingir mes-lam-ta-è-a*, 'the god arising from Meslam', a title of Nergal. ^{d}*im-dugud-(mušen) an-šár-ra sig gi-gi*, 'the Zu-bird gleaming in the expanse of heaven'[6]. Participle.

More common is the passive participle. *é-an-na ĝul-a-bi-šú*, 'unto Eanna destroyed'[7]. *galu é-dū-a-ge*, 'he of the completed temple', i. e., 'the builder of the temple'[8]. *á-sum-ma*, 'strength begifted'. *mu-dug sà-a*, 'called by a good name'.

é ^{d}*.babbar-dim kalam-ma è-a gud-gal-dim iš-bar-ra gub-ba zal-til ka-zal-dim ukkin-ni siĝ-a ĝar-sag-sîg-ga-dim dug-li il-a ü-di-ne gub-ba é-ninnū ki-bi gi-a-ba* ^{d}*.nin-gir-su zag-sal*, 'the temple arising in the land like the sun, founded in revealed wisdom like a great ox, enlightening the multitude like the joyous life-giving light, bearing magnificence like a radiant mountain, founded for visions of admiration, Eninnū restored to its place, oh Ningirsu extol it'[9]. We have here six participles all in the oblique case, agreeing with the noun *é-a*, exterior object of the compound verb *zag-sal*[10]. Notice here that the active participles *sig-a* and *il-a* govern the status rectus, *ukkin-ni* and *dug-li*, with the full force of a finite verb. *giš ginar zagin-dú il-a-na lugal-bi ursag* ^{d}*.ningirzu* ^{d}*.babbar-ám mu-gub*, 'in his chariot bearing splendid lapis

1. Gud. Cyl. B 6, 11.
2. Ibid., 13.
3. SAK. 18 col. V 37 f.
4. SBP. 12 rev. 2; 32, 26.
5. Ibid., 38, 17.
6. Gud. Cyl. A 11, 3.
7. SBP. 28, 57.
8. Cyl. B 13, 14.
9. Gud. Cyl. A 30, 6-14.
10. Compound verb of the first class.

lazuli the lord, the hero Ningirzu, stood like the sun'[1]. Notice here the possessive pronoun locative *na* placed after the elements which modify the noun *ginar*.

gu-za gú-en-na gub-ba-bi é-azag an-na ul-la tu-ra-na-ám, 'the throne placed in Guenna is like the pure temple of heaven dwelling in splendour'[2].

é-KA-gar-Š gešten ḳa gal-gal lugal-bi-ra túm-ma[3] *mu-na-dū*, 'he has built for him the wine-house supplying wine in great cups for the king'[4]. *gù-de-â unù-maĝ-a tud-da* ^{d}*.gà-tum-dug-ga-kam*[5] ^{d}*.nidaba-ge é-giš-tug-pi-ge ig-mu-na-tāg*, 'to Gudea born of Gatumdug in the great chamber Nidaba revealed wisdom'[6].

Suffixed conjugation.

§ 182. The psychological problem of greatest moment in the expression of thought is the relation of the subject to the abstract verbal notion with which the subject is concerned. The methods employed by different peoples to indicate the psychological relation between the subject and the verb, the so-called 'conjugations'[7] of the languages, are usually the most important feature of the grammar of a language. The most simple method which occurred to primitive man and one which we find employed in linguistic morphology throughout the world to indicate the connection between the subject and verbal root consists in treating the infinitive as a noun with a pronominal suffix referring to the subject. Thus the entire postfixed active conjugation of Indogermanic languages arose, as φημί, 'I speak', from φη and the primary ending of the first person singular, directly connected with strong stem of the word for 'I', **me*. Likewise the postfixed conjugation in the Semitic group is primar-

1. Gud. Cyl. B 16, 15 f.
2. Ibid., l. 17 f.
3. We expect the status rectus here, *tum-mu*, to agree with *é-KA-gar-Š*. The construction is not clear to me.
4. SAK. 56 *i*) col. V 2-4.
5. Notice the indirect genitive depending upon the status obliquus *gùdea... tudda*.
6. Gud. Cyl. A 17, 12-15.
7. The method of 'binding' subject and verb.

ily derived by adding the personal pronouns to the verbal root, *kašad*, 'to conquer', *kašdak*, 'I conqueror': here the inflection of the first person is clearly connected with the independent form of the personal pronoun *anāku*, 'I'. The connection between the verbal root and the pronominal suffix is one of *apposition* and not of possession. The suffixed conjugation would be illustrated best by the phrase 'man — go — he', 'man — going — he', 'man — he goes', i. e., 'the man goes'.

Likewise in Sumerian we have a suffixed conjugation; although in the evolution of the language this conjugation appears almost exclusively in dependent phrases. yet it must have existed side by side with the more important prefixed conjugation from the beginning. *zig-zig-zu*, 'thou ragest'[1], clearly stands for the root *zig* and the independent pronoun of the second person singular. Other examples are: — *a nu-nag-a-mu*, 'water I drink not'[2]; *enemma-ni an-šú an ni, dúb-ba-ni*, 'at his word on high heaven trembles of itself'[3]; *za-e gù-de-a-bi*, 'they cry to thee'[4].

Secondary suffixed conjugation.

§ 183. Although traces of this primitive suffixed conjugation in independent sentences may be noted at all stages of the language, yet the construction appears more often in dependent phrases. Without reflection we would presume that the suffixed dependent conjugation is identical in its inherent force with the independent conjugation, and that the reservation of the construction for dependent phrases is a pure convention[5]. The distinction is, however, based upon a difference of relation between the verbal root and the suffix. In the independent construction the pronoun represents the subject as an appositional idea. It is suffixed to the verb solely to indicate the close relation between the subject and the verb. In the dependent construction we have to deal with the *possessive* suffix, and the verbal root is treated as a noun pos-

1. Gud. Cyl. A 8, 23.
2. SBP. 320, 5.
3. SBH. 9, 87.
4. ASKT. 115, 13.
5. So I expressed myself in the introduction to my *Syntaxe*.

sessed by an antecedent noun. For this reason the suffixed pronoun must agree not only in number and person but in case with the antecedent subject described in the dependent phrase. *isina gar-ra-na*, 'at the feast which is prepared for him', literally 'at his prepared feast'[1]. *mada gú-sag šár-šár-ra-na*, 'in the land whose *gú-sag* is much'[2]. Notice that in both these cases the suffix *na*[3] agrees in case with the nouns described by the relative phrases. In the second instance the suffix should really be attached to *gú-sag* but is attached to the modifying verbal root. The idea at the basis of the second phrase is 'in the land — its *gú-sag* — much being'.

1 *maš* ^{d}*.ningirzu ba-ga sal gir-zu-(ki)-ta tum-ni ni-gub*, 'one kid for Ningirsu which had been brought from the *baga* of a woman of Girsu is here'[4]. Literally, 'one kid — its being brought' etc.

Original suffixed conjugation confused.

dumu dúr ud-šar ^{d}*.sin-na an-na su-mu-ug-ga-bi gig-ga*, 'As for the princely son, Nannar the Moon God, who in heaven in sorrow is eclipsed'[5]. The fact that *ni* and *bi* in these constructions do not conform to the rule that *ni* should refer to persons and *bi* to things proves that the language had partially lost the force of the original construction[6]. By force of analogy the language began to employ the original suffixed conjugation by preference in dependent phrases. Thus we have *igi-ùg-šú ù igi-bar-ra-zu ni-a ĝe-gál-la-ám*, 'before the people whom thou beholdest there is abundance in plenty'[7]. *na-ăm-tag-ga nig aga-mù*, 'the evil which I have done (I know not)'[8].

1. ASKT. 80, 17.
2. Gud. Cyl. A 14, 8.
3. Here referring to things, where we should expect *ba*.
4. DP. 53, obv. I 1-6.
5. CT. XVI 20, 136. Cf. also (*umun*) *šu-mà šu-ur-ra ma-al-la-ba*, 'the lord who has placed trembling in my hand', IV R. 21* *b* 16. *ba* is here incorrect for *bi*.
6. Cf. also *uru-dū-a á-dam gar-ra-na*, 'in the builded city where exist creatures', lit. 'whose creatures existing'; here *na* agrees in case with its antecedent, *uru-dù-a*.
7. Gud. Cyl. A 3, 4.
8. IV R 10 *a* 42.

Thus *ni*, *na*, *bi*, *ba*[1] came to be attached even to the prefixed conjugation as signs of dependent phrases. *mu* ^{d}*innĭnna-ge e-ni-sà-a-ni*, 'when Innina named him'[2]. *uru(a) ba-dím-me-na-mà*, 'in my city which she created'. *na* apparently agrees in case with the reflexive subject *ba* in this passage[3]. Notice the use of *mà* separated from its noun by a phrase.

síga ù-šub-ba mu-ni-gar-ra-ni ^{d}*babbar im-da-ĝul*, 'because of the brick which he made in the mould Shamash was made glad'[4]. For *ni* the variant *ne* occurs : *é ĝar-sag-dím im-mă-mă-ne dugud-dím an šag-gi im-mi-ni-ib-šig-šig-ne gud-dím siĝ-im-mi-ib-il-ila-ne giš-gan-abzu-dím kùr-kùr-ra sag-ba-ni-ila-ne*, 'The temple which he built like a mountain, which he made glorious in the centre of heaven like a comet, which he elevated like (the horn of) a steer, which in the lands he made supreme like the *kiškanu* tree of the nether-sea'[5]. *ni* appears falsely for the temporal subjunctive (§ 222) : *ud... babbar-è-ta babbar-šù(š)-šú gú-e-na-gar-ra-ni*[6], 'when... he had subdued(men) from the rising of the sun to the setting'[7]. According to strict rules of grammar *ni* and *bi*, employed as pure inflections of relative phrases, must refer to an antecedent in the direct case, i. e., to the subject. *na* and *ba* should refer to an antecedent in the oblique case. The only instance known to me of *na* employed with a prefixed form is *ud temen-mu ma-si-gi-na*, 'when my foundation shall have been laid', Gud. Cyl. A 11, 18, where *na* evidently re-enforces the passive prefix *ma*. The construction is not clear to me.

ni, na assimilated to preceding vowel.

In late texts this suffix was assimilated to the preceding vowel,

1. The plurals *ene* and *bine* in relative phrases have not been found.

2. SAK. 12 col. V 25.

3. SAK. 214 *d*) rev. 20. We have to do with a similar construction in *nig maš-ĝig-ge ma-ab-gin-a-mà šag-bi nu-zu*, 'that which midnight has brought me, its meaning I know not', where *mà* is apparently not only the indication of relation but serves as a sort of dative. The construction here is unusual.

4. Gud. Cyl. A 19, 8.

5. Ibid., 21, 19-22. Other cases in Cyl. A 26, 28. 30.

6. Var. *a*.

7. OBI. no. 87 I 46 - II 2. For other cases of *ni* see Gud. Cyl. A 13, 20-21 ; 25, 12.

whereby the final vowels *i* and *a* are lost. *a id-da-dim al-du-un nu-zu*, 'Like the water of a river where he goes he knows not'[1]. [We expect the subjunctive of indirect discourse here.] *a-na ib-pad-di-in na-bi nu-ub-zu*, 'What he has planned this man knows not'[2]. *ba-an-sīg-gi-in*, 'whom he slew (with a weapon)'[3]. *šeš-gal sib-ta-na*[4] *šu-ba-ab-te-gà-en*, 'when the elder brother shall have taken his claim'[5].

Suffixed *mu*

The suffixed conjugation both primary and secondary agrees with the antecedent subject in person and number. There is, however, one notable exception in case of the suffix *mu* which correctly denotes the first person[6], but in late texts appears for the third person. *dumu urudšin-na* (?) *azag-ga šu-nag-mu*, 'Son whom in the sacred copper-bowl she baptized'[7]. *ib-ba na-ăm-ăru-ni im-ma-bar-ra-mu*, 'In rage for her city which is plundered'[8].

§ 184. We may from the foregoing paragraphs reconstruct the following table which represents the suffixed conjugation of the verb *sig*, 'to fix'.

	Sing.	Pl.
1	*sig-mu*	*sig-mene*
2	*sig-zu*	*sig-zune*
3	*sig-ni* (*bi*)	*sig-ene*

Prefixes.

§ 185. *The prefixed conjugation.* Most languages consider the postfixed conjugation amply sufficient to determine the verb with relation to the subject. In addition to the simple postfixed pronouns the verb may

1. CT. IV 8 *a* 3.
2. Ibid., 4 *a* 22.
3. KING, *Studies in Eastern History*, vol. III, p. 52, l. 3.
4. Oblique case after the compound verb *šu-teg*, see § 203.
5. POEBEL, op. laud. no. 24, 9.
6. *nig ma-e ni-zu-a-mu ù za-e in-*(*ma-e*)*-zu*, 'what I know also thou knowest', IV R. 7 *a* 30. sic!
7. SBP. 74 rev. 9. Ibid., line 13 *dim-mà-mu*, 'he has grown up', is independent and by all means incorrect.
8. SBP. 170, 14; cf. also l. 16. In SBP. 322, 4. 6. 8. 10. 12, several examples of this construction occur.

be internally modified or externally augmented to render a considerable number of the moods and tenses. In Sumerian, however, the verbal root remains constant. It is true, as we shall see (§ 225), that the language makes a slight attempt to distinguish the present from the past, and the indicative from the subjunctive, but apart from this there is no modification of the verbal root either internally or externally. Sumerian has on the other hand developed an intricate system of prefixes primarily with the intention not only of indicating the connection between the verb, which almost invariably ends the sentence, and the subject, but of indicating its connection with the object, if the verb be active, and with the principal adverbial element which precedes. The language in fact has a profound psychological feeling for local relations and modal influences under which an action takes place. It has developed a system of prefixes which perfectly describe the material and abstract conditions under which an action transpires or a state exists.

Prefixes inflected.

§ 186. To render such service Sumerian selects three demonstrative elements *m, n, b*, inflecting all three in both the status rectus and obliquus. They thus obtained the series; a) *mu*, *mi*, *me* and *ma*[1], b) *ni*, *ne*, and *na*, c) *bi* and *ba*. In the early period a fourth element *e* completed the system. If we grant the principle here set forth, that the vowels of these elements represent the inflections of the cases rectus and obliquus then the forms with prefixed vowels *um*, *im*, *am*, *in*, *en*, *un*, *ib*, *ab*, *ub* would be impossible, since the vowels here have clearly no connection with inflectional endings. If for instance the prefix *ib* can be shown to be primitive and with the same force as *bi*, or that *in* and *ni* are both original and identical in meaning then we must seek for the special sense of each prefix in the consonant alone and disregard the vowel. In this case the choice of vowel would depend upon principles of harmony simply. Several reasons induce me to defend the principle

1. The elements *mu* etc. have no connection whatsoever with the pronoun of the first person. It is highly improbable that the other prefixed elements *n* and *b* are identical with the pronouns *ni* and *bi*.

that originally the prefixes, although without distinction of person and generally without number, nevertheless really possess the inflections of the cases. In the first place the prefix *e* clearly identical with the ending of the status rectus (§ 68), is never employed except as subject. Secondly the forms with vowels before the consonants appear to be of late origin due either to the addition of a prosthetic vowel or to euphonic attraction. Thus *im* as an independent prefix was originally *immi* probably due to an attempt to emphasize the prefix *mi*[1]. *ib* a much used prefix in the later period possibly developed from *ibbi* emphatic of *bi; in* from *inni*[2]. In the interior of a combination of prefixes we meet with forms like *mu-ši-in* clearly for *mu-ši-ni* where *in* is preferred to *ni* for euphonic reasons. *nu-um* for *nu-mu*, *nu-un* for *nu-ni* and many other similar examples will justify the assumption that the prefixes with the vowels before the consonants are of secondary origin. This point conceded we proceed to assume that the vowels of the prefixes have the force of case endings, a principle defended by me in my *Syntaxe*, and one to which I shall have frequent recourse in the exposition of the prefixed conjugation.

Order and general force of prefixes.

§ 187. Strictly speaking only the forms *mu*, *mi*, *ni*, *ne*, *bi* and *e* can indicate the subject and object. Adverbial notions must be expressed by the oblique forms *ma*, *na*, *ba*, or by one of the infixed prepositions *ra*, *šú*, *da*, *ta*. In practice only *ni* and *bi* are regularly employed for the object[3]. The order of the prefixes is, subject — adverbial element — object. *mu-na-ni-gub* = he (*mu*) has placed it (*ni*) for her (*na*)[4]; in the same passage with object omitted we have *mu-na-dím*, 'he has made (it) for her'. The only attempt to divert the suffixes from their

1. Cf. THUREAU-DANGIN, ZA. XX 386 no. 7. Cf. for example *i-im-nag-nag-me*, 'they have drunk', RADAU, *Miscel.* no. 6, 6, where *i-im* = *ím*, an evident attempt to compensate for the full form *immi*.

2. Cf. *ini* in *i-ni-nad* SBP. 336, 16; *i-ni-tur-ri*, *Syntaxe* p. 252, *i-ni-in-tur*, SBH. 72, 11. *i-ni-in-nad*, and var. *ni-nad*, SBP. 336, 16.

3. Yet cf. *ni-mi-dub*, 'he heaped them up', SAK. 38 III 27. *ni-mi-dúg*, 'he commanded it', ibid., IV 29. 33.

4. Gud. E 4, 15.

absolute indifference to person and number is the occasional use of *ne* to indicate the plural dative and object. *é mu-ne-ni-dū*, 'he has built a temple to them'[1]. As object, *ù*[2]*-mu-ne-ĝul*, 'may she (*mu*) make them (*ne*) glad'[3]. The emphatic forms *immi*, *inni*, and reduced forms *im* and *in* are illustrated by the following; *im-mi-in-dū*, 'he built it'[4], with which compare *mi-ni-gar*, 'she accomplished it'[5]. In the form *im-ma-na-ni-ib-gar*, 'he constructed it for him', *immi* subject is partially assimilated to *na*. On the contrary, in forms like *im-ma-ni-uš*[6], 'he caused to be placed *there*', the element *ma* appears to be independent[7] of the element *im* so far as the force of the two are concerned. Compare also *in-na-ni-tu-ra*, '(when) he brought it in for him'[8], where *in-na* apparently serves both as subject and dative object. Compare also *in-ne-en-ba*, 'he portioned out to them', POEBEL, op. laud. no. 28, 10. The forms *im-mi* and *in-ni*, *im-ma* and *in-na* may be both emphatic expressing a single idea, or be so extended as to serve in a double sense. The reduced forms *im*, *in* and by analogy *ib* (for a supposed form *ib-bi*) are really direct forms and can be employed only as subject or object. If *immi* be the emphatic of *mi*, *im-ma* appears as the emphatic of *ma* in such cases as *im-ma-bar-ra-mu*=*ša iššallu*, 'which is plundered', where the oblique prefix *im-ma* clearly indicates the passive.

§ 188. The oblique prefixes have a subtle force co-extensive with the force of the oblique case of nouns, viz. of, place, means, dative object etc.

Function of the oblique prefixes.

1. SAK. 44 g) II 13.

2. For the use of this particle see § 216.

3. SAK. 220 e) II 7. Examples of *ni* and *bi* subject will be found in my *Syntaxe*, pp. 245 and 275; also *ne* var. of *ni*, p. 273.

4. BA. I 301 col. II 11.

5. Cyl. B 4, 2.

6. Ibid., 19, 19: *an-ra* ^{d}*enlil im-ma-ni-uš*, 'Enlil he placed by Anu'.

7. A clear case of this double force of *im-ma* is *im-ma-sum-mu*, 'he gave to it', Gud. St. B 7, 23.

8. VA. Th. 6091, 9 in BA. VI pt. 3, p. 19, date of the 8th. year of Ammiditana, see p. 43 where 5800 has *in-ni-tu-ra*, i. e., with the dative omitted and *ni* employed as object.

We have already seen the oblique infix in its use as dative of indirect object, as in *e-ne-BA*, 'she gave to them'[1]. *sub mu-ne-tùm*, 'he raised to them a prayer'[2]. The locative idea appears in the following; *ú-dúg šág-ga-zu igi-šú ĝa-ma-gin*, 'may thy good spirit *utukku* go before'[3]. In this form *ma* apparently repeats the locative notion in *igi-šú*, the subject being dropped after the precative prefix *ĝe* harmonised with *ma*[4]. The temporal force appears in *gig-a ma-ni-nad*, 'in the night I lay down'[5]. We have in the latter example the subtle association of the subject with adverbial ideas which brought about the passive and reflexive force of *ba* discussed in the following paragraph. The subject when intimately associated with an adverbial idea in the sentence is often expressed by an oblique form thus describing the subject as intimately acting in a given manner.

é-maĝ-ni-a mu-na-ni-túr. 'in her mighty temple he has brought it in'[6]. Examples of the locative force of the oblique prefixes are confessedly rare and even those here cited are capable of being interpreted as ethical datives, 'for me, for him, for her' etc. Nevertheless I shall assume that these particles have, at least inherently, this force.

The passive.

§ 189. *ma* and *ba* may indicate the subject in the following constructions. *a*) By phonetic harmony as in *ma-ra-gar* for *mu-ra-gar*, *ba-ta-è* for *bi-ta-è*. *b*) Or the oblique case here represents the subject as acted upon by an instrument, or some external force, or as acting for itself, in its own interest. *ma* and *ba* thus came to express the passive

1. TSA. 9 rev. II 5.
2. Gud. Cyl. B. 1, 21.
3. Gud. Cyl. A 3, 20.
4. Most Sumerologists reject the interpretation given here concerning the locative force of the oblique particles, and would regard *ma* as the subject which would be possible only on the assumption that the vocalisation has no casual significance.
5. Cyl. A 3, 10 where *ma* serves not only as subject but as an oblique temporal case.
6. Gud. St. A 2, 5. For similar passages, v. *Syntaxe*, p. 269.

and the middle voices[1]. These suffixes evidently acquired the force of passives by association with the oblique instrumental and the force of the middle voice by association with the oblique dative.

The passive is reproduced by several Semitic translations which leave no doubt concerning this construction. *ĝa-ma-abbi* = *likḳabâ*. 'may it be spoken', AL[3]. 136, 3 and variant *ĝa-ba-ab* SBH. 99, 50. [Here *abbi* and *bi* are forms of the root *bi* to speak.] *im-ma-bar-ra-mu* = *ša iššalu*, 'which has been plundered', SBH. 88, 15. *ba-an-zi-ir-zi-ir-ri-da* = *iḫḫilšā*, 'which is torn away'[2]. *ba-šub* = *iṭṭandi*, 'she is thrown'[3]. Examples in classical texts are abundant. *bal-bi ba-bal*, 'this dynasty was overthrown'[4]. *ba-ĝul*, 'it was destroyed', passim in date formulæ, cf. SAK. 228-8, with which compare the active *lugal-e urbillum-(ki) mu-ĝúl-a*, '(year when) the king destroyed Urbillum'[5]. *uku ba-gar-gar kalam(e) ba-gub-gub*, 'The people are created by it, the land is established by it', Cyl. B 1, 10[6]. *ma* passive perhaps in *dúg-gar šág-ga-a galu ma-a-gar*[7], 'man is brought unto pious thoughts', Cyl. A 20, 3[8]. *ud temen-mu ma-siĝ-gi-na*, 'when my foundation inscrip-

1. The passive construction of *ma* and *ba* appears to have been discovered by THUREAU-DANGIN and LANGDON, each independently of the other. Vide *Bab.*, II 73, and ZA. XX 398. The reflexive function of *ba* was first indicated by THUREAU-DANGIN.

2. CT. XVI, 10, col. V 1. The form is really a double passive, the *da* (§ 202) being thrown to the end of the verb to indicate the dependent form. The correct form would be *ba-an-da-zi-ir-zi-ir-ra*, in case we are not dealing with the element *da* in § 153.

3. ASKT. 120 rev. 13.

4. HILPRECHT, BE. XX, no. 47 rev. 7.

5. Second year of Bur-Sin.

6. The majority of the forms given in my *Syntaxe* under *ba*, pp. 241-5, are actually passive.

7. The vowels of the prefixes are frequently prolonged, as *ba-a-de*, *ba-a-gi-gi-da* (*Syntaxe*, 242), *ba-a-gar* (CT. III 28, A. 60), *mu-u-da-zu* (Cyl. A. 9, 4). *im-ma-a-taĝ* (Cyl. B. 1, 17), apparently for purpose of accent. THUREAU-DANGIN, ZA. XX 404, suggests the omission of a prefix as *an*, i. e., *ba-an-dè* = *ba-a-dè* etc.

8. Naturally the passive notion may exist in a form without being expressed as in *igi-mu-šú dusu-azag ni-gub*, 'before me the holy head-basket was placed', Cyl. A. 5, 5.

tion is laid', Cyl. A 11, 18. *igi-gar ma-šid-da*, 'the reckoning has been counted', Nik. 175 rev. II 2.

Middle voice.

§ 190. The middle voice can be exemplified for *ba* only (*na* was avoided since it would have been confused with the negative *na*[1]). *ud-ba pa-te-si-ge kalam-ma-na zig-ga ba-ni-gar*, 'then the patesi in his land took taxes for himself', Cyl. A 14, 7. In Cyl. B 4, 2-5 occur *mi-ni-gar*, *ba-an-sum* and *ba-ni-sig* in identical constructions, with the difference that the two forms with *ba* add the *nuance* of reflexiveness to the verb. The choice of *ba* for the middle voice to the exclusion of *ma* depends upon an inner psychological distinction of the elements *m* and *b* which as yet escapes us. *ma* in the middle voice may exist in *nam-ni ma-ni-kub-du*, 'whose oath he has sworn for himself', SAK. 18 V 33; compare the active *nam mu-na-kud-du*, 'an oath he has sworn to him', ibid. 14 XVI 19,

Difficult constructions of oblique subjects.

§ 191. An indirect element may, as we have seen, stand for the subject in case the subject is intimately connected with an adverbial notion, or has been harmonized by an indirect element. There remain, however, examples whose constructions offer great difficulty as *ma-dū-na*, '(to the patesi) who shall construct (my temple)'[2]. Apparently *ma* here represents the subject without any accessory notion whatsoever. Oblique subjects are particularly frequent in compound verbs; *á-ba-il-il*, 'he exalted it'[3]. *gú-im-ma-siǵ-siǵ*, 'it will enrich'[4]. *gú-ma-siǵ-siǵ-ne*, 'they assemble'[5]. In certain cases *ma* appears to indicate the dative of the first person, as in *nig maš-gig-ge ma-ab-gin-a-mà*, 'that which midnight brought to me', where the subject seems to be omitted[6]. The same construction

1. For *na* subject and passive we have but one example, *e idim-šú na-e*, 'The canal was dug to the water-level', SAK. 14 XVI 24.

2. Cyl. A 9, 7.

3. Cyl. A 22, 23, compound of first class, see *Bab.*, II, 78.

4. Ibid., 9, 18.

5. Ibid., 10, 29.

6. Ibid., 1, 27.

in *nam-nun-ni sag ma-ab-sum-sum*, 'grandeur hath one given unto me'[1].

al, an, ab, am.

§ 192. The prefix *al*, possibly a variant of *an* occurs once in the early inscriptions, *al-zu-zu-a*, SAK. 28 k) V 3, but is common in later texts as *al-šam* cited by HUBER, *Hilprecht Anniversary Volume*, 205; *al-bir-ri=issappaḫ*, BOISSIER, DA. 4, 18. Assimilated to *ul* in *nu-ul-ti=ul ašib* IV R. 11 u *a* 39.

If *al* as subject be inexplicable the prefixes *ab*, *am* and *an* as subject are no less so. *ab* subject in *ab-dū-a* 'which had been built'; *ab-us-sa* 'it is placed'[2], both passives; but active in *làǧ ab-mal-mal=nura ta-šakkan*, 'thou bringest light'[3].

an in *máš an-tuk*, 'it bears interest'[4].

am (invariably written *A-AN*), in *i-si-iš ám-ta-lal*[5]. *šu ám-šar-šar-ám=iḳarrabu*, 'they implore'[6]. *ám-ši-tili*, '(the land in sorrow) exists'[7]. These forms according to the theory defended in this exposition are all incorrect and most of them are late and rare.

mē.

An especially curious form is *e-PI-bal*, i. e., *e-mē-bal*, in *dub-bi e-mē-bal*, 'he has rendered unto them their account'[8], where *mē* evidently represents the dative plural, possibly identical with the definite plural *me*, distinguished from the indefinite dative plural *ne*[9].

Local force of the elements *e, m, n, b.*

§ 193. The prefixes seem originally to have had local distinctions. *e* is employed for a subject which acts at the place where the tablet is redacted. *mu* denotes a subject near the centre of action. *bi* and *ni* denote those subjects which are at some distance.

1. Cyl. A 2, 26.
2. *Syntaxe*, p. 241.
3. IV R. 14, no. 2 rev. 12.
4. POEBEL, op. laud. no. 21, 1.
5. SBP. 214, 22.
6. BA. VI, pt. 3, p. 47 obv. 3.
7. SBP. 10, 19 (So I would now translate).
8. NIK., 175 rev. IV, 1; 261 rev. III; 262 rev. I.
9. In all three tablets cited *mē* refers to a definite number of shepherds.

In his article *Sur les préfixes du verbe sumérien*, Fr. Thureau-Dangin has discussed these local distinctions of the prefixes so far as they concern the subject, distinctions which seem to have been observed in the early period only and even then chiefly in business documents where clearness was especially necessary. I have been able to accept his theory only in part[1].

e denotes a subject dwelling at the place where the document in question was written, termed by Th.-D. the 'centre'. *mu* denotes a subject dwelling in the 'exterior'. Thus in Nik. no. 97 the secretary (*nubanda*) of the royal granary delivers grain to the overseer of slaves (*pa arad-dè-gè-ne*); the form employed is *e-ne-bal*. But in no. 98 the overseer (*pa*) of a field (outside the city) delivers grain to the secretary (*nubanda*); the form is *mu-na-bal*[2]. In TSA. no. 29 the secretary gives provisions to the mule-herd; *è ki-ḳa-la-ta en-ig-gal nu-banda lugal-sīg-è sib-dun-ra e-na-sum*, 'from the house *Kiḳala*, Eniggal the secretary, has given to Lugalsige the mule-herd'. On the other hand, Nik. no. 146, the *nubanda*, the priests of different gods and others bring sheep, wines, grain etc. to the palace; *ezen* ^{d}*ba-ú-ka*[3] *šág-šág dam uru-ka-gi-na lugal šir-bur-la*[4]*-(ki)-ka-ra è-gal-la mu-na-túm*, 'At the feast of Bau unto *Šagšag* wife of Urukagina, king of Lagash, in the palace they have brought'. *kùr*-X[5]*-(ki)-ta ur-*^{d}*en-ki dam-ḳar* X[6]*-tūr dam pa-te-si-ka-ra mu-na-túm-ám*, 'From *Kur*-X Ur-Enki the merchant unto X-tur, wife of the patesi, has brought'[7]. We may regard this point as sufficiently evident.

1. The theory that a particle has in itself the power of denoting the *direction* of an action and the beautiful hypothesis of action from the centre (*e*) and toward the centre (*mu*), and from the exterior back to the exterior (*ba*) and from the centre back to the centre (*ni*) is linguistically too mechanical.

2. Cf. Allotte de la Fuÿe, *Hilprecht Anniv. Vol.* 134.

3. Notice the oblique genitive of time, v. § 134.

4. Written *la-bur;* I have transcribed everywhere as above. As a matter of fact we should read *lagaš*, and not transcribe the signs phonetically.

5. REC. 325.

6. REC. 290.

7. RTC. no. 26. The text in which *e* and *mu* are most clearly contrasted is RTC. 19 analysed by Th.-Dangin, ZA. XX 396.

bi indicates a subject remote from the centre. The notion of self-interest, i. e., the dative force of the oblique case, is expressed by *ba*. The subject (*ba*) comes and acts in his own interest. In fact *bi* may represent a subject acting from a distant place, as in the phrase *šu-bi-dīg*, 'they have caused slaughter', a phrase used in the tablet[1] of Urukagina which describes how the soldiers of Umma came to Lagash and slew the people in their sanctuaries. Often in the phrase *gìn-šú bi-sǐg*, 'he smote with the axe', employed especially in the inscriptions of Eannatum to describe the conquest of foreign countries.

The use of the prefix *bi* is rare and in business documents of the classical period almost exclusively confined to the phrase *giš-bi-tag*, 'he slaughtered'[2], employed of slaughtering sheep for sacrifice[3]. *ba* would then represent a subject acting from a distance for himself. Thus in RTC. 46, a list of sheep brought to Lagash, in one instance we find the entry, *su-bi bur-$^{d.}$ nidaba* X *-bi ba-túm*, 'its pelt Bur-Nidaba the tanner has taken away'. Especially clear is RTC. no. 25; a merchant goes from Lagash to Umma taking copper to purchase gold; he is given the copper by the wife of the patesi in Lagash (*e-na-lal*, 'she has weighed out to him'); the phrase concerning the merchant runs, *da-dulul dam-ḳar umma-(ki)-šú ba-tum*, 'Dadulul, the merchant, has taken (the copper) to Umma'. *mu* having the force of near association is clearly distinguished from the ethical *ba* of remote association in Nik. 293; "One *mana* of pure gold for purchasing slaves Ur-é-Innina, merchant for the 'House of the Women', has taken (*ba-túm*). Therewith one slave for 14 shekels of gold he has brought back *mu-túm*, and Urki the gardener has taken him (*ba-túm*)". Here the two prefixes are distinguished by a feeling of nearness in regard to *mu*, and of remoteness and foreign self-interest in regard to *ba*. In the case of *mu* the subject acts for the 'centre'; in the case of *b* the action, although in both cases

1. SAK. 56 k).

2. Also frequently passive, as in RTC. 46 rev. col. III, 2.

3. Other examples of prefixed *bi* not in this sense but indefinite, in *Syntaxe*, 245, and cf. *bi-ag*, DP. 31 VI end.

4. RTC. 293.

originating *at the centre* and in the second case remaining at the centre, nevertheless, has an aspect of 'otherness', if we may employ a psychological term. In DP. nos. 69. 70. 71 the ordinary phrase *a-mu-ru,* 'he dedicated', appears as *a-bi-ru*, probably because the redactor of the tablet wished to emphasize the remoteness of the subject.

A sense of remoteness, perhaps not so vivid, attached itself to *ni*, clearly distinguished from *e* in TSA. no. 6. Here an official[1] of the patesi brings (*ni-laĝ*) resinous products from the plantations of his master. The patesi pays (*e-na-lal*) from the income (?) of the month Udu-zid-še-a of Ningirsu[2]. In RTC. no. 31 the fishermen bring fish *mu-tum-a* and the secretary (*nu-banda*) puts (*ni-gub*) them in the storehouse. Here the nearness of association of *mu*, the feeling of action towards the 'centre', is clearly distinguished from *ni* which though acting at the 'centre' yet conveys the notion of 'removing'.

ni and *bi* conveying the notion of remoteness naturally became the prefixes reserved to express the object. *mu*, capable only of associating itself with an action arising outside of, but closely connected with the point of view of the writer, was universally reserved for the subject. *e*, denoting a subject at the centre, disappears for the most part before Gudea[3]. The point to be held firmly in mind concerning these elements is the psychological feeling for the degree of nearness, association and remoteness in the mind of the writer. *e* may be the subject of an action operating at or from the centre. The direction of the action is not inherent. In the nature of the case the action would more often be towards the outside, but cf. *e-durun,* '(the sailors) rest (in the boat)'[4]. *šag-galu*-36000-*ta šu-ni e-ma-ta-tib-ba-a*, '(when) he (the god) had caused him to abide among 36000 men'[5].

With *mu,* denoting a subject near the centre, the action will be more

1. The *saĝar*. For *IŠ* (*saĝar*) as a title v. NIK. 158 rev.; CT. IV 39 c, where the *IŠ* of Esagila are mentioned.

2. Cf. RTC. 31 rev. col I, 4.

3. See the examples in *Syntaxe,* 245-7.

4. SAK. 46 h) III 6.

5. SAK. 50 VIII 6.

often toward the centre but there is absolutely nothing in the prefix itself which determines the direction of the action[1]. We have for example in a text of the classical period, NIK. 291, *en-ig-gál nu-banda mu-šíd*, 'Eniggal the secretary has counted'[2], but no. 170 *e-na-šid*, 'he has counted out to them'[3]. It would seem that the sole basis of distinction here is the degree of nearness to the 'centre' in which the *nu-banda* acts. Since *e* subject, acting at the centre, is incapable of being inflected to show self-interest as *ba* and *ma*, the language renders this *nuance* by infixing *ma*; *e-ma-lág*, 'he has carried away for himself'[4]. *udu-nitaĝ lugal-sašušgal udu-sìg-šú nigín-mud e-ma-ra*[5], 'one male sheep of Lugalšušgal, for wool-bearing sheep, Niginmud has caused to be transported for himself'[6].

Emphatic oblique infixes.

§ 194. If the subject may be emphasized by doubling the characteristic consonant (§ 187) as *immi* (*īmi*), *inni* (*īni*), the same process is of course possible in case of the adverbial element; *mu-un-na-dū*, and *mu-na-dū*, 'he built for him', in exactly the same sense, SAK. 182 a) 13 and 15. *mu-un-na-an-gí-gí*, 'thou hast restored it to me'[7]. *ĝe-en-ne-ib-tar-ri*, 'may he decree it for them'[8].

Dual object.

§ 195. Inasmuch as the principle underlying the prefixed conjugation represents a constant effort to unite the verbal-root with all possible elements of the sentence, we should expect to find a double prefix for the subject if the sentence contain two subjects, and a double infix for the object if the sentence contain two objects. The difficulty of indicating a dual subject was of course not felt since the language indicated the

1. On this point I am in complete disaccord with TH.-DANGIN.
2. The tablet gives a list of fishermen who bring bundles of cane to Lagash.
3. The secretary assigns sheep to the shepherds.
4. NIK., 161 obv. II 2.
5. *ra*, same root as *ara*(*DU*) = *alāku*, here causative.
6. Ibid., rev. I.
7. SBP. 272, 16. [Literal translation.] Notice the attraction of the object *ni* to the dative *na*.
8. SAK. 220 e) II 13. Subject replaced by the precative particle *ĝe*.

plural of the verb by suffixes (§ 225). In case of a dual object, however, the conjugation ordinarily demands a double infix to correspond to each of the objects[1]. *šul* ^{d}*babbar* ^{d}*iškur ursag á-ni-šú a-ba*[2] *-ni-ib-gi-gi-eš*. 'the hero Shamash and the hero Adad to their side they have brought over'[3]. Here the two objects *babbar* and *iškur* are repeated by the double infix *ni-ib* = *ni-bi*, arranged according to the degree of remoteness which each connotes.

If the object be modified by a noun in apposition, the appositional noun figures as a second object. *é-babbar ki-dúr-azag ... nam-til-la-a-ni-šú mu-na-ni-in-dū*, 'he built for him Ebabbar, the sacred dwelling'[4]. Here the object *ni* is doubled *ni-ni* > *ni-in*, to represent both the object and its appositional noun. The factitive object, or noun describing the condition of the object after being acted upon, is also represented by a second infix. *en* ^{d}*nin-gir-su-ra ki-bi nig-dug mu-na-ni-ib-gál*, 'for the lord Ningirsu his place he rendered good(ness)'[5]. *é-ninnū sig ki-en-gi-rá-ka dug-li mu-ni-ib-dŭ-dŭ*[6], 'Eninnū with the bricks of Sumer he has made magnificent'[7]. A similar construction, whose meaning is difficult to render occurs in IV R. 20 no. 1 obv. 17; *u-mu-un ba-ni-in-rig dul-mar-ra-bi im-dúb-dúb-bu* 'the lord has occupied his abode in peace'[8].

Infixes *ra, šú, da, ta.*

§ 196. The four postfixed particles *ra*, *šú*, *da* and *ta*, the peculiarities of each of which we have already discussed (pp. 67-68) were also

1. I mean of course two objects *named*, not the dual, or the plural of a single noun.

2. *aba* = *abba*, emphatic ethical subject, for *ba*.

3. CT. XVI 21 *a*, 150.

4. SAK. 210 b), 13.

5. Gud. Cyl. B. 19, 17.

6. *dŭ* here perhaps for *dū* = *banû*.

7. Cyl. A 21, 25.

8. One of the few examples where the verb does not come at the end of the sentence. Double prefixes for the object (*ni-in*, *ni-ib*) are found used incorrectly for a single object, as *in-na-ni-in-tur*, 'he brought it to him', POEBEL, op. laud., no. 8, 12; 40, 6. *im-ma-ni in-sik-ki-ne*, 'they humiliate (the head with oppression)', SBH. 84, 23. In such cases we have to do with a late usage.

generally repeated in the prefixed conjugation, and placed before the infix of the object as *e-na-ta-kud*, *ga-mu-ra-ab-dū*. We may assume that originally these infixed postpositions had each the peculiar force characteristic of each of them. Nevertheless as verbal infixes each of them developed certain of their original meanings to the exclusion of others. As infixes they acquired real modal force enabling the verb to describe intricate shades of meaning.

ra dative of sec. per.

§ 197. *ra*, which as a postfix ordinarily denotes *motion toward a person*, as a verbal infix indicates the dative of the second person almost exclusively[1]. *éš é-ninnū-na dū-ba za-ra ma-ra-an-dúg*, 'he speaks to thee for building the house of his Eninnu'[2], with which compare the parallel passage *é-a-ni dū-da ma-an-dúg*, 'he speaks to me for building his temple'[3], where the dative of the first person is apparently represented by *ma* with subject omitted. Theoretically every sentence, whose verb has an infixed *ra* indicating a dative of the second person, should have also the preceding phrase *za-ra*, or *zu-ne-ra*, but examples of the full construction are rare. The language having once confined the personal and dative force of *ra* to the second person, it seemed sufficient to insert the infix simply. So we have the well-known phrase in prayers *ǧe-ra-ab-bi*, 'may he speak to thee'. *mu-du-ru .... šu-za ma-ra-ni-in-dú*, 'he has fittingly placed into thy hand a sceptre'[4]. *ma-ra-dū-e*, 'I will build for thee'[5]. *me-mu bar-zu si-ǧa-ra-ni-ib-sá-e*, 'may my command direct thy soul aright'[6].

1. This rule first laid down by TH.-DANGIN, ZA. XX 384, has few exceptions. Since *ra* came to be reserved for the second person, the only means left for expressing the dative of the first and third persons were the oblique infixes, *ma*, *na*, *ba*. *ra* is employed for the dative of the 3rd person in the late and barbarous form *ne-in-da-ra-dú-a*, 'which he adorned for him', VA. Th., 670 obv. 5 where *da* repeats the instrumental *gušķin ruš-a*, 'with shining gold', and *da-ra* precedes the object.

2. Cyl. A 5, 18.

3. Ibid., 4, 20.

4. SBP. 296, 18.

5. Gud. Cyl. 8, 18.

6. RADAU, *Ninib* 44, 44.

Occasionally *ra* is assimilated to *ri* as in *ǧe-ṛi-ib-gi-gi=liduk-ka*, 'may it slay thee'[1]. *ǧe-ri-pad=lu utammu-ka*, 'verily I will curse thee'[2].

In both of the cases last cited we have to do with *ra* denoting the accusative (§ 82). *ra* postfixed after the first or third persons is ordinarily rendered by an oblique infix, or its force may be rendered by the infix *ši* (for *šú*), logically incorrect but the only infix which could be employed in its place. *lù-lù-ù-ra in-ši-in-gar-ri-eš*, 'man with man confers'[3]. *ad-da-ne-ne-ra in-na-ab-kallagi-ne*, 'to their father they will pay'[4]. Or left unrepeated; *d.ningirzu-ra a-šag-gan kenag-ni ... šu-na mu-ni-gi'*, For Ningirsu his beloved field ... into his hand I restored'[5].

Infixed *šú*.

§ 198. *šú* employed as the suffix of motion toward *things*, in an adverbial sense, and as an accusative sign (§§ 83-93), ordinarily appears as the verbal infix *ši*[6]. This infix often repeats the force of a preceding suffix *šú;* developing the notion of 'motion towards' the infix acquired a truly modal significance, infusing into the entire verbal-form a feeling of action directed toward an object.

áb amar-bi-šú igi gal-la-dím é-šú te-te-ma im-ši-túm, 'As a cow which casts (her) eye toward her calf, he directed (his eye) toward the temple with love'[7]. *gù-de-a sig-ta ba-ši-gin*, 'Gudea from the lower (country) went forth'[8]. *saǧar-bi šag-ba im-ši-gi*, 'he restored the earth therein'[9]. *lugal-zu*(sic)*-[ra?] giš ginar ù-mu-sá anšu-duṇ-úr ù-ši-lal*, 'for thy lord prepare a wagon and attach a mule thereto', Cyl. A 6, 17-8.

1. Hrozný, *Ninib* 32, 23.
2. CT. XVI 10, 20.
3. Poebel, op. laud. no. 37, 11.
4. Ibid., 28, 25.
5. SAK. 26 g) II 3-6.
6. The original form *šú* is rare; cf. *e-šu-šam, e-šu-kid,* etc., *Syntaxe*, 247.
7. Gud. Cyl. A 19, 24-5.
8. Ibid., 17, 23. *ba* here subject, appears to be employed without the force of an indirect case. In fact *ba* appears often as subject where we expect *bi*.
9. Ur-Bau, St. 3, 2.

ši reproduces causative *šú* (§ 90); *é lugal-bi igi-sud il-il* ^{d}*imdugud-*(*ĝu*]*-dím sig-gi-a-bi-šú an im-ši-dúb-dúb*, 'at the temple whose lord raises his eyes afar, which shines like the *zu*-bird, the heavens tremble'[1]. *mu-zu-šú túr ĝe-im-ši-dū-dū*, 'at thy name may the sheepfold be built'[2].

Or it may reproduce the *šú* of purpose; *nam-til en-te-me-na-ka-šú ud-ul-la-šú* ^{d}*ningirsu-ra*[3] *ĝe-na-ši-gub*, 'for the life of Entemena unto far away days before Ningirsu may he stand'[4]. *šú* of 'contact with' appears in the peculiar construction employed with the verb *šam* 'to purchase'. The wife of the patesi, *ĝen-ki-azag-šú enim-bi-dug lagar dumu-ni e-šú-šam*, 'purchases of Genkiazag, Enimbidug the psalmist, his son'[5].

§ 199. *da*, the suffix whose primary force is that of accompaniment, employed chiefly with persons, appears as the verbal infix in the same sense. *galu-ni ma-al-ga-sud-da mu-dà-gin-na-a*, 'her man who came with Malgasud'[6]. *uru-mà ú sig-ni zag-ba mu-da-nad-ám*, 'in my city the strong and weak lay side by side'[7]. ^{d}*ningirsu-da uru-ka-gi-na inim-bi dúg-e-da-kešda*, 'With Ningirsu Urukagina contracted this oath'[8]. Ili-idinnam and Ili-ummati brothers, Ea-idinnam son of Ibku-Ištar and Kuritum his wife *nam-dumu-ni-šú ba-da-an-rig*, 'have taken for their sons', literally, 'have taken *with* themselves'[9]. This force of association appears also in ideas of violent reprisal, the notion being that the subject violently takes away an object with itself. *gi-li bar-tul-bi-ta ba-da-an-kàr-ra*, 'the marsh land in its fulness it has pillag- *da*.

1. Cyl. A 9, 13-15.
2. Cyl. B 22, 17.
3. The text adds ^{d}*nina*.
4. SAK. 40, VI 3-8. Cf. also 30 c) 12.
5. RTC. 17 obv. I-II.
6. RTC. 19 obv. III.
7. Gud. B 7, 34. [Translation after TH.-DANGIN.]
8. SAK. 52, XII 26-8.
9. POEBEL, op. laud, no. 21, 1-5. The postpositional infixes properly precede the object, but cf. the incorrect form *ba-an-da-rig*, ibid., 28 4; 57, 3.

ed'[1]. The notion of association is more subtle and approaches the dative of advantage and disadvantage, often expressed by suffixed *ra*, in the following constructions; *balag kenag-ni ... ursag nig-ba-e kenag-ra ... é-ninnū ... ù-mu-na-da-tur-ri*, 'his beloved lyre ... for the hero who loves gifts ... into Eninnū ... cause to be brought'[2]. *arad á-giš-tag-tug-ra lugal-a-ni sag nu-ma-da-dúb*, 'the slave iniquitous his lord smote not on the head'[3].

da passive.

The *da* of agency[4] (§ 95) when infixed naturally gives the verb a passive force, a construction not always kept distinct from the instrumental passive properly expressed by the oblique forms *ba* and *ma*.

sag-engar-da ... igi-gar-bi e-da-aga, 'by the chief farmer... the account has been made'[5]. *igi-zid utul-da e-da-sìg*, 'by Igizid, the shepherd, they have been pastured(?)'[6].

The construction appears with *things* in later texts only. *zi-zi-da-zu-dé kalam igi mu-e*[7]*-da-zi-zid*, 'by thy faithfulness the land is faithfully surveyed'[8].

Or as a simple passive; *ki-en-gi-rá i̯á*[9]*-dirig mu-da-de*, 'in Sumer oil shall be poured out in abundance'[10]. *kùr-kùr-ri i̯á mu-da-sud-e*, 'the lands are anointed with oil'[11]. *ud-ba unug-(ki)-gi ka-zal-a pár-mu-da-zal-zal-li*, 'then Erech was made radiant with joy'[12]. *uri-(ki)-e gud-dim sag-an-šú mu da-il*, 'Ur like a steer was exalted heavenward'[13]. *da* reproduces the *da* of purpose with infinitives (§ 97) in *é d.ningirsu-*

1. SBH. 73, 3 = SBP. 260.
2. Cyl. A 6, 24-7, 2.
3. Cyl. A 13, 6-7.
4. See especially *Syntaxe*, p. 225.
5. Nik., 255.
6. TSA. 30 rev. III, 3-6.
7. Pronounced *mö*.
8. Radau, *Miscel.* no. 4, 10.
9. I have provisionally retained the pronunciation *i̯a* for *NI* = *šamnu* but the value appears to me most doubtful.
10. Cyl. A 11, 16.
11. Cyl. A 18, 28.
12. SAK. 154 II, 26-9.
13. Ibid., 30-32.

ka dū-dé gù-de-a zūr-zūr-[*ni*] *mu-da-an-šù-šù-gi-eš*, 'To build the temple of Ningirsu Gudea instituted prayers', Cyl. A 14,2-4.

Inasmuch as suffixed *da* was occasionally confused with *ta* (§ 109), we naturally expect to find the same confusion in the infixes. *dul-da-ta nam-mu-un-da-tur-tur-ne*, 'may they not come in out of the caves'[1]. *da* for *ta*.

Occasionally *da* becomes *di*, *de*, *du* by vowel harmony.

šag-bi galu nu-mu-un-du-tur-tur-ne, 'into whose midst man has not entered'[2]. *ba-e-dé-til* = *tagdamar* (context mutilated)[3]. *mur-du-zu-šú dagal-gal* ^{d}*.ninlil ba-e-di-ĝu-luĝ-e*, 'By thy thunder the great mother Ninlil is terrified'[4]. *ĝu-di-dúg* = *liḳḳabbû*, V R. 50 *a* 23.

§ 200. *ta*, infixed, preserves for the most part the original force 'from, out of', (§ 101), but the locative force (§ 102) occurs also. *uru-ta im-ta-è*, 'from the city he caused to go away'[5]. *pisan ù-šub-ba-ta sig ba-ta-il*, 'from the mould he lifted the brick'[6]. *en-ig-gal nu-banda sag engar-ge-ne é-ki-lam-ka-ta iti ezen* ^{d}*.ne-sù-ka e-ne-ta-gar*, 'Eniggal the secretary to the chief of the farmers from the mercantile house in the month of the feast of Nesu has withdrawn (grain) for them'[7]. *ta*.

ta locative; *giš-ká-na-ta ba-ta-durun*, 'within the lintel he caused to repose'[8]. *gišdúr-gar galu mu-na-gub-a-ni saĝar-ra ĝe-im-ta-durun*, 'the throne which anyone may set up for him may lie in the dust'[9].

ta confused with *da* passive occurs frequently; ^{d}*.innina-ge*[10] *ki-an-na-áĝ-gù-da*[11] *nam-pa-te-si šir-pur-la-*(*ki*)*-ta nam-lugal kiš-*(*ki*) *mu-na-ta-sum*, 'by Innina who loves him the patesi-ship of Lagash and the *ta* passive

1. ASKT. 92, 38.
2. IV R 15* *b* 62. The force of *du* (= *da*) escapes me here.
3. IV R 11 *b* 46.
4. SBP. 280, 14. *ba-e* pronounced *bŏ*.
5. Gud. B 4, 4.
6. Cyl. B 19, 13.
7. RTC. 68 rev. II 7.
8. Cyl. A 21, 15.
9. Gud. B, 9 10-11.
10. Sic! one expects *ka*, or *ka-ka* (v. § 139).
11. For *ken-agga-da*, later *kenag*.

royalty of Kiš have been given'[1]. Notice for example *in-ta-dū-a = inni-puš*, K. 41 obv. II 3.

The variants *te*, *ti*, for *ta* occur in *ù-mu-un-te-gur-gur*, 'thou shalt purify'[2], and *d.en-ki-da é an-kir-ra-ka šag-mu-ti-ni-ib-kuš-šá*, 'by the aid of Ea he planned the temple of Ankir'[3].

Double infixes.

§ 201. Occasionally a form has two of these adverbial infixes; *an-ta ĝe-gál ĝa-mu-ra-ta-gin*, 'may plenty come to thee (*ra*) from (*ta*) heaven'[4]. *babbar ki-šar-ra ma-ra-ta-è-a dingir-zu d.nin-giš-zid-da babbar-dím ki-ša-ra ma-ra-da-ra-ta-è*, 'The sun which arose for thee from the world — thy god Ningišzidda, as the sun from the world, goes up for thee'. The combination *ra-ta* in the first verb is again doubled in the second verb (with the *ta* dissimilated to *da*) since the second verb attempts to repeat the form of the preceding dependent verb and also the same idea.

Suffixes.

§ 202. The infixes *da*, *ta*, *šú*, *ra*, for reasons which are not evident, may be placed after the verb; they still preserve their original force in this position. *ĝe-til-la-šú*, 'that he may live', OBI. 113, 4. *še-ib urú zi-ib-ba-(ki) ba-gul-la-ta*, 'The brick walls of Barsippa are destroyed', SBH. 55 obv. 14. *ĝum-ba-gur-ra-ta dúg-ga-na*, "she who said 'let me be sent back'", RTC. 290 obv. 9. *nu-mu-un-dib-ba-ra*, 'he comes not (to thee)', SBP. 96, 3. *nu kúr-ru-da = ša la uttakkara*, IV R. 16 *a* 5.

ta passive in *ki-šú an-ki ur-bi lál-a-ta*, 'where heaven and earth are joined', V R. 50 *a* 7.

Compound verbs.

§ 203. *Compound verbs* deserve a separate treatment since in the construction of these verbs the language attained subtlety of expression altogether extraordinary[5].

1. SAK. 22 b) V 26-VI 5.

2. IV R. 27 *b* 52; literally, 'remove (impurity)'. The figurative sense in *izi im-ma-ta-lal*, 'with fire chase away (impurity)'. Cyl. A 13, 13, etc. (*Syntaxe* 255). *lal = maṭû*, 'be lacking', lit. 'make lacking'.

3. Cyl. A 22, 12-3. Here *ti* repeats *da*.

4. Cyl. A 11, 8.

5. For literature on the compound verb see *Syntaxe*, 237 f., and *Bab.*, II 66-99.

The majority of compound verbs were formed by combining the words for eye (*igi*), head (*sag*), hand (*šu*), mouth (*ka*, *gù*), arm (*á*) with a verb of action. *igi-gar*, 'to see', i. e., to use the eyes. *igi-tuḫ*, 'to see', i. e., to open the eyes. *sag-ila*, 'to elevate', i. e., to lift the head. *šu-tuḫ*, 'to grasp', i. e., to open the hand. *á-ila*, 'to exalt', i. e., to lift the arm. *ka-gi*, 'to revoke', i. e., to turn the mouth, alter the word[1]. A considerable number of compound verbs are formed with the noun *ki* (*ken*), place. *ki-dur*(*un*), 'to install', i. e., to cause to inhabit a place. *ki-gar*, 'install', i. e., 'make a place for'.

In the primitive stage of the language the derivation of the compound verbs was not lost sight of. In employing such a verb the speaker felt that he was applying one object to another, in other words the noun in the compound verb was regarded as the direct object and the object of the composite action was regarded as the indirect object. The interior object is applied to the exterior object, which is inflected in the oblique case. Thus the verb *igi-sǐg*, 'to cast the eye', in the sentence *galu-tu-ra igi-im-ma-an-sǐg*,[2] has the internal object *igi* and the external object *galu-tu-ra*. The original notion would be, 'he cast (his) eye upon the sick man', i. e., 'he beheld the sick man'. The prefixes of the verb reproduce faithfully the psychological process which lies beneath this expression for 'to see'. *an* reproduces the interior direct object, *ma* the exterior indirect object, and *im* the subject. Compound verbs governing the oblique case I have termed *compound verbs of the first class*.

§ 204. I give here those examples of compounds of the *first class* whose construction I have been able to verify. Examples of first class.

di-kud-a-mà šù-ni-ib-bal-e-a, 'he who changes my decision'[3]. The exterior object has not been reproduced in the prefixes. For the oblique case with *šu-bal* compare also *di-kud-a-na šu-nu-bal-e*, 'no one

1. The word for 'horn' *si*(*g*), forms a compound with *sá*, 'to direct', *si-sá*, 'to direct in a straight line'.

2. Sm. 49 rev. col. II 2-4.

3. Gud. B 8, 17-8. Ibid., 38 and cf. 43. Notice also in SBH. 63, 3, that the object of *šu-nu-bal-e* ended in *a*.

changes his decision'[1]. *dúg-dúg-na šu-nu-bal-e*, 'none shall change his commands'[2].

dúg-dúg-ga... šu-zid im-mi-gar, 'he executed the orders faithfully'[3].

máš-a šu-ni-gid, 'he examined the oracle'[4]. *máš-bàr-bàr-ra šu-mu-gid-dé*, 'he examined the pure oracle'[5].

é-ninnū(a) ... igi-mu-na-ni-gar, 'he beheld Eninnū'. The exterior object has not the inflection *a* in the text (Cyl. A 1, 20-1), but it is clearly indicated by the oblique infix *na*.

bár gir-nun-na ki-di-kud ba... á-ba-il-il, 'He exalted the shrine *Girnun*, place of judgement'[6].

sá-dúg-na é d.ningirsu-ka-ta gù-ge-ib-gí, 'let one revoke his regulations from the temple of Ningirsu'[7].

id nina(ki) gin-a al-mu-na-dū, 'he dug the canal flowing in Ninā'[8]. *nin-a-ni igi-na nig-nu-mu-na-ni-ra*, 'her mistress did not smite her face'[9].

Second class.

§ 205. In the development of the language there was naturally a constant tendency to neglect the original force of the interior object and to regard the exterior object as direct. This is especially true of the numerous compounds formed with the word for hand *šu*, which with its variant *ša*[10] often forms causatives or served to lend a particularly active force to the verb. A compound having developed this power of acting

1. SBH. 31, 17.
2. Gud. B 7, 7-9.
3. Literally 'he put a faithful hand to the orders'.
4. Cyl. A 12, 17; 20, 5. The original meaning of *šu-gid* is apparently, 'extend the hand unto', 'take by the hand', cf. IV R 15** obv. 15.
5. Cyl. A 12, 17.
6. Ibid., 22, 22-3.
7. Gud. B I 17-9. Literally, 'turn the word against his regulations'.
8. SAK. 44 g) III 6-7.
9. Cyl. A 13, 9.
10. Also *ši* occurs as a variant of *šu*. *ši-in-ḳum-ḳum-e* = *iḫaššal*, CT. XVII, 25, 27. *ši-in-kud-kud* = *iparra*, ibid. 28, cf. SBP. 14, 18. *ši-mi-in-gar* = *iḳrun*, v. SAI. 9220.

directly upon the exterior object, will necessarily have two direct objects and in a complete prefixed conjugation both should be repeated. A correctly prefixed compound verb will make the construction evident at once. In the *first class* the exterior object will be repeated by an oblique infix; in the *second class* by a direct infix.

For example, we have seen that the verb *igi-gar* in the inscriptions of Gudea governs the oblique case of the exterior object. When we meet the same verb in the inscriptions of the period of Isin it is construed with the casus rectus; *lugal-e igi-ne-ne-in-gar-ri-eš-ma,* 'they beheld the king'[1]. Here the first *ne* represents the subject. *ne-in=ni-ni*, reproduces the exterior and interior objects. A glance at the parallel form *igi-mu-na-ni-gar* cited under § 204 will make evident the change which time has brought about in the construction of the verb. The evolution of the verb *sal-dúg*, 'to bestow care upon', 'to care for', can be traced in the same manner. Thus we have in the period of Gudea *an-kár ... sal-ù-ma-ni-dúg*, 'care for the *ankar*', where the subject falls away after the imperative prefix *ù*. *eš-bar-kin-mal sal-ba-ni-dúg*, 'she cares for the oracles'. In the latter construction the subject is apparently omitted entirely. But in a hymn of the Isin period we have *sal-zid-ma-ra-ni-in-dúg*, 'he cares for thee faithfully'[2], where we have the double object clearly indicated together with the superfluous dative of the second person *ra*. The change of construction is indicated by two variants, ^{d}*nudimmud-da sal-dúg-ga-zu-dè*, 'when thou carest for Nudimmud', SBH. 69 obv. 2 and ^{d}*nudimmud-e sal-dúg-ga-zu-dè*, CT. XV 17, 20[3]. Other examples in which the construction is evident are: *me-mu bar-zu si-ĝa-ra-ni-ib-sá-e,* 'may my command direct thy soul aright'[4]. *sá-bi puḫrum nibru-(ki) tùb-bi ne-ne-in-dúg*, 'The council of Nippur shall settle the affair'[5].

ud ^{d}*áš-du-bàr iti-šag-ga-ni igi-ma-ni-in-dŭ-a*, 'when the god of

1. Poebel, no. 10, 5.
2. CT. XV 17, 16.
3. Cf. SBP. 296, note 7.
4. Radau, *Ninib*, 44, 44.
5. Poebel, no. 10, 15. *tùb-dúg*, 'speak peace'.

the new moon revealed to me his favorable sign'[1]. The double infix *ni-in* for the interior and exterior objects is clear; if *ma* be taken for the subject the oblique form may be explained as the middle reflexive.

In case a verb of this class has a double exterior object then the prefixes should correctly indicate three objects as in *ama tūr-bi šu-ma-mi-ni-ib-gur-ri*, 'mother and son it rends asunder'[2].

é-sa-gab-a-bi ... kalam-ma igi-mi-ni-ib-gál, 'The temple Sagab beheld the country'[3]. The double infix *ni-ib* does not agree with the exterior object *kalam-ma*, which may be due to vowel harmony (for *kalam-e*)[4].

Passive of compound verbs.

§ 206. A verb of the *first class*, if construed in the passive, should retain the oblique exterior object and the interior object should become the subject. The idea would be 'an object acted upon for or against another'. No cases of the passive of a verb of this class have been found, and in fact it is unlikely that the passive of such verbs ever existed, since it was impossible in these cases to represent the exterior object as acted upon and wholly needless to represent the interior object in that relation.

In passives of compounds of the second class the external object becomes the subject and the force of the interior object is unrepresented in the conjugation. *en ki-ba-dúr*, 'The high priest was installed', (passim in dates). *kalam-e ǧen-gál-la šu-ǧe*[5]*-a-da-peš-e*, 'May the land be

1. SAK. 212 c) I 25-II 2.
2. SBP. 20, 39.
3. Cyl. A 27, 3-4.
4. A few double infixes of the object are difficult to explain where neither a double object nor a compound verb of the second class is involved. Such cases are *ba-ni-ib-lal-a*, 'whoso diminishes (the decrees)', Gud. B 1, 16. *šim-zid-dim sag-gá mi-ni-ib-de*, 'pure unguents he poured out on its head', Cyl. A 27, 24 *kùr-ra-šar mi-ni-ib-šuš* 'it overwhelms the totality of the lands', Cyl. B 1, 9. THUREAU-DANGIN, ZA. XX 389 would see in these cases an attempt to emphasize the object. Most of the examples cited by him are explained by the two principles exposed above. The examples which do not fall under these heads are due to false analogy.
5. Pronounced perhaps *ǧa* indicated by the complement *a*.

filled with abundance'[1]. *pa-te-si-da šir-bur-la-(ki)-e ĝen-ĝal-la šu-mu-da-peš-e*, 'By the patesi may Lagash be filled with abundance'[2]. *giš-ba-tuk-ám*, 'he was heard', Cyl. A 3, 29.

§ 207. In my *Syntaxe* (229) I defended the existence of a verb 'to be' (*esse*), viz. $\sqrt{me}$ whose essential element *m* appears in the emphatic particle *am*. This word appears as a finite verb; *PI-LUL-da ud-bi-ta e-me-an* (var. *a*), 'at that time there was slavery', SAK. 50 VII 26-8. *lù-gál-bi a šu-mu im-me a gĭr-mu im-me*, 'This man is the son of my hand, son of my foot is he', CT. IV 4 *a* 21. *zu-šú igi-ne-ne i-nam-ma*, 'whose gaze is toward thee', IV R. 19 *a* 53. *inamma* for *i-na-me-a*[3]. *gi-di-da-ni ní e-ám-me*, 'Alone he himself is', SBP. 320, 14. The verb *me*.

The imperative with emphatic *ám; ù-me-ám*, 'let it be', SBP. 282, 25. The precative with emphatic *ám; sig-zid é-ninnū ga-nam-me-ám*, 'The sacred brick of Eninnu truly it is' (*ganamme* for *gan-me*), Cyl. A 6, 8. Compare also Cyl. A 5, 17. 25.

In some cases the element cannot be regarded as a verb since we have such forms as *zí-me* 'thou art'[4], *mu-me* 'I am'[5], forms which would be *me-zu*, *me-mu*, if *me* were a real verb. We have rather to do here with a widely spread assertive element, a decayed form of the real verb. To all intents and purposes it still has the force of the verb 'to be' in numerous instances; *máš nu-me-a*, 'which is without interest'[6]. *a-bi íd-gĭr-bi nu-me-a ne-dùr*, '(when) its water *was not* in the bed of the canal he laid them'[7].

With the optative negative *na*, the form *na-me* became *namme* as in *ki-pad-da nam-me*, 'a place known it is not'[8].

1. Cyl. A 11, 9.
2. Cyl. B 19, 14-5.
3. Strike BRÜNNOW's, no. 3986.
4. Cyl. A 3, 6.
5. Ibid., l. 11.
6. VS. VII 106, 2. V R. 40 *a* 59, in a relative phrase, *ša la ṣibtum*. Cf. *nu-me-a* = *balû*, II R. 51 no. 2 obv. 31.
7. Br. M. 12942 obv. 5.
8. CT. XIX 17 *c* 36.

am, im, um.

§ 208. *ám* may be attached directly to a noun which forms its complement. *alan-ba d.bur-d.sin kenag urí-(ki)-ma mu-bi-im*, "Of this statue 'Bur-Sin beloved of Ur' is the name"[1]. *ki-šù-bi-im*, 'it is a lamentation'[2]. *alan-e... dagesi-ám*, 'The statue is diorite'[3]. *i-dé-mu-šú a-ba-ám bar-mu-šú a-ba-ám*, 'before me who is? behind me who is?'[4]. *d.ba-ú nin-a-ni nin uru-azag-gi ni siǵ-ám*,' Bau his lady, *is* the lady who herself founded the holy city', Gud. E 3, 16-19.

Gerundive conjugation.

§ 209. The verb *me* when attached to participles forms the widely used participial conjugation. In this construction the form is ordinarily attached directly to the verbal root by the vowel *a* and drops the final *e* since the accent is lost to the verbal root. Thus we have *dúg-im-me* 'he speaks'[5], but more regularly *dúg-ám*[6]. Since the verbal root is potentially either active or passive, the participial conjugation may have either voice *ad libitum*, as *gù-ni kùr-ra-ám*, 'his cry is changed'[7]. *é-ta è-a-ám*, it is brought forth from the temple'[8]. *giš é dul-me-gul unug-(ki)-ta túm-ám*, 'the wood has been brought from the house *dul-me-gul* of Erech'[9]. *dúg-ga-zu zid-dam sag-bi-šú è-a-ám*, 'thy word is true, it arises supremely'[10]. One *ḳa* of liquor, one *ḳa* of bread, a half *ḳa* of meal-*dub-dub*, a half *ḳa* of wheat bread-*ǵar-ra sá-dúg-ba gál-la-ám*, 'are instituted for the regular offering'[11]. *a-silim gar-ra-ám*, 'she prepares healing water'[12].

Gerundive conjugation in dependent clauses.

§ 210. The participial conjugation is particularly frequent in de-

1. CT. XXI 25, 10-11.
2. *Bab.*, III 242.
3. Gud. B 7, 49-54.
4. ASKT. 128, 65 = K. 41 rev. II 5.
5. SBP. 322, 5. 7. 9. etc.
6. Note that this widely used ending is invariably written *A-AN*.
7. SBH. 112, 5.
8. Br. M., 19067 obv. 10.
9. Nik., 286 rev. I 2.
10. Cyl. A 4, 10-11.
11. Gud. B 1, 8-12.
12. Cyl. B 4, 18.

pendent clauses. *arad nin-a-ni kenag-ám*, 'the servant (who) loves his lady'[1]. *ám* appears as *an* in *id azag-ga-an šag-bi ŭg-ŭg-ga-an d.nina a-zal-li ĝe-na-tum*, 'in the canal which is pure, whose flood is bright, may Nina cause to be brought shining water'[2]. *a-ba dúg-ga-na a-ba šar-ra-na... enim-da gur-ra-da-an*, 'he who in his speech, he who in his power... is faithless to his word', St. Vaut., obv. 18, 10-13 (Translation after TH.-DANGIN). *gù-de-a šag-ga-ni sud-da-ám*, 'Gudea whose heart is profound', Cyl. A 1, 22.

ám emphatic.

§ 211. The assertive force of *ám*, var. *an*, caused it to develop into an emphatic particle employed after finite verbs and nouns. *ib-gar-ra-ám*, 'he has made'[3]. *ba-ab-si-gi-en*, 'thou shalt humiliate it'[4]. *im-si-il-li-en*, 'thou didst sever'[5]. *me-en*, 'I am'. *ad-da igi-nu-duĝ dím-gaz-an*, 'Adda, the blind man, a grinder of corn'[6].

Comparative *dam*.

§ 212. By construing the verb *me*, *ám*, *an*, with the postfix *da* Sumerian expressed the idea of comparison; *za-e-da nu-me-a*, 'like unto thee there is none'[7]. Literally 'beside thee none is'. *é-nad-da mu-dū-ne dukkùr-šar-da mes azag abzu-a il-la-ám*, 'The *énadda* which he built was like the *bowl*[8]*-kursar*, which the sacred hero bears in the nether sea'[9]. *dub-lá-bi... la-ĝa-ma abzu-da šù-ga-ám*, 'the *dublá* was established like Lahama of the nether sea'[10]. *zid-da bi-da-ba gub-ba-bi ididigna idburanun-bi-da ĝen-gál túm-túm-ám*, 'The *zidda* placed in the *bida* was like the Tigris and Euphrates which bring abundance'. Finally the postfix *da* was thrown to the end of the phrase and joined to

1. Gud. C 1, 18.
2. SAK. 54 h) XII 41-4.
3. Cyl. A 26, 29.
4. RADAU, *Ninib*, 50, 54.
5. SBP. 198, 15.
6. TSA. 10 rev. II, 5-7.
7. RADAU, *Miscel.*, no. 4, 11. *nu-me-a* is here independent, although it has the dependent inflection *a*.
8. The text has *duk* before *il-la*, i. e., at the beginning of the next line.
9. Cyl. A 25, 18.
10. Cyl. A 24, 26-7.

the verb *ám*, whence arose the word *dam*, 'to be like'. *bur-azag... bunin-maǧ-banda-a nu BANŠUR-gi dam*, 'the pure stone bowl was... like the basin *maǧ-banda*'[1]. *šim-dak é-a šù-ga-bi é šutug azag-a nu-BANŠUR-gi dam*, 'The stone ointment (jar?) placed in the temple was... like the pure house of anointment'[2]. *kun-an-na... šir kùr-šú igi-sud ila-dam*, 'The reservoir of lead... was like the light which lifts a far gaze toward the lands'[3]. *é-a giš im-gà-gà-ne ušum-abzu ur-ba è-ne dam*, 'In the temple the wood-(work) which he constructed was like the dragon of the nether sea which arises...'[4]. *Here dam* follows the dependent verb *è-ne*. The full construction *da... ám* more often appears with the oblique case, simply, *da* being omitted. *giš-dūl... an-šig-ga su-lim il-la-ám*, 'The *giš-dūl* was like the radiant sky which bears splendour'[5]. *é-gi-gǔr-bi muš-kùr-ra úr-ba nad-ám*, 'The house *gigurru* is like a mountain serpent which lies...'[6].

Origin of *dim*.

§ 213. By false usage *dam* appears as a postfix, as in *ud-dam sig-mu-na-ab-gi*, 'he rendered it brilliant as the day'[7]. It is tempting to connect the regular postfix *dim* = *kima*, with the *dam* here discussed. In fact the idea of a *suffix*, 'like unto', in the sense of a *preposition* (*kima*) does not appear to be original in Sumerian. As to the origin of the suffix *dim* we have, therefore, two evident suggestions. On the one hand it may have developed from *dam* under influence of the Semitic *kima*, or it may be a word borrowed directly from the Semitic word. For the present I shall adopt the Sumerian origin of this suffix, which from the period of Gudea onwards becomes an important factor in Sumerian. *ti-ra-aš ab-zu-dim nam-nun-na ken-im-ma-ni-gar*, 'The *tiraš*

1. Cyl. B 17, 7-8.
2. Cyl. A 29, 5-6.
3. Ibid., 28, 21-2.
4. Cyl. A 21, 26-7.
5. Cyl. B 16, 9-10.
6. Cyl. A 22, 2.
7. Cyl. B 19, 1. Cf. also *ud-dam ken-am-uš*, 'it is founded like the day', SBH. 7, 1. *dam* appears once explained by *ki*[*ma*?] in the syllabar CT. XI 42, Bu. 89-4-26, 165 rev. 10. 12.

like the *apsu* he established in magnificence'[1]. *šag-ab-dim zig-zig-zu,* 'like the centre of the ocean thou ragest'[2].

Ordinary imperative with suffixes

§ 214. Occasionally the verbal prefixes are postfixed to indicate the imperative. *sum-ma-ab ne-in-bé-eš*, "'give it', they said"[3]. *á-zid-da-mu-šú gin-na-ab á ĝúb-bu-mu-šú dáĝ-ab*, 'At my right go, at my left help'[4]. *er-da tug-ma-da*, 'by the wailing he appeased'[5]. *tig-zu gur-an-ši-ib*, 'turn thy neck unto him'[6]. *šu-gid-ba-an-na-ab*, 'take hold of him'[7]. *lal-ma*, 'pay me', SAK. 62 XI 27. *áš-bar-ra-a-ni bar-ra-ab*, 'his decision decide', K. 3462 obv. 1.

A dependent phrase may be indicated by the full suffixed conjugation, as *amaš-ta è-da-ni*, 'she who went forth from the sheepfold'[8]. *lù-gál-lu-bi ù-di nig-me-gar mal-mal-da-na GIR-gal tur tur-dib-bi-*[*en*], 'This man against whom woe and sorrow are instituted mightily with pain is seized'[9].

Simple imperative

§ 215. Sumerian attempts to distinguish the pure imperative of direct command from the hortative imperative or mild imperative closely approaching the idea of a wish. The direct and pure imperative is originally expressed by the simple root. *é-ninnū an-ki-da mú-a* ^{d}*.ningirsu zag-sal*, 'Eninnu, built in heaven and earth, Oh Ningirsu glorify', Cyl. B 24, 14-5 : imperative of the compound verb *zagsal* (first class). More often with overhanging vowel *a; gin-na dumu-mu*, 'go my son'[10]. *gar-bi kur-a*, 'eat his food (offering)'[11]. *nigin-na,* 'repent', IV R. 28* no. 4 rev. 5.

1. Cyl. A 10, 15.
2. Ibid., 8, 23.
3. Poebel, op. laud. no. 10, 19.
4. CT. XVI 7, 264.
5. SBP. 274, 7. Notice the improper use of *da* for the instrumental.
6. ASKT. 122, 18.
7. IV R. 29** obv. 15. Imperative of a compound verb of the second class.
8. SBP. 312, 20.
9. IV R. 19 *a* 33.
10. CT. IV 4 obv. 28.
11. IV R. 17 *a* 55.

For the ordinary imperative with postfixes see the preceding paragraph. The imperative when fully inflected is identical with the indicative with the difference that the verbal root comes first and the particles follow in the usual order as *gar-mu-un-ra-ab*, 'return him unto (his god)'[1]. The imperative may also be expressed by the ordinary suffixed conjugation (§ 184). *gub-ba-zu*, 'place', IV R. 21 *b* 17.

Imper. with *u*.

§ 216. The hortative imperative is indicated by the vowel *u*[2] placed before the prefixes or suffixed directly to the root, without prefixes or other suffixes. *šu-na u-me-ni-šĭg*, 'give him over into his hand'[3]. *šu-nir kenag-ni ù-mu-na-dím mu-zu ù-mi-sar*, 'His beloved emblem make for him; thy name write (upon it)'[4]. *sib šub-šub-bi ù-ba-ni-ib-te-en-te-en*, 'The sorrowful shepherd pacify'[5]. *anšu dun-úr ù-ši-lal*, 'hitch the mule unto it'[6]. For *ù* suffixed, cf. *nigin-ù*, 'repent'[7]. *tug-ù*, 'repose', IV R. 21* *b* 32.

u optative.

§ 217. Prefixed *u* also lends the force of the optative of wish or intention and is often identical in meaning with the precative *ĝen* (§ 219). *sašuš-gal-ni ù-ni-šuš šu-maĝ gĭr-maĝ-ni an-ta ĝen-mal-mal nam-galu-kalag uru-na šu-ù-na-zig*, 'may his great net overwhelm them, may he put his great hand and foot (upon them) from on high, the men of his city may he enrage against him'[8]. *ganam sìl-bi-da sìl ama-bi-da u-mu-un-na-an-tar*, 'Ewe from her lamb, lamb from her mother truly thou dividest'[9]. *a-a-zu^{d}-en-ki-ge ù-ši-in-SAL*, 'Thy father Ea truly will send

1. IV R. 17 *a* 55.

2. Written , and . Only the last form (*ù*) in the early period.

3. IV R. 19 *b* 18.

4. Cyl. A 6, 22-3.

5. SBP. 286, 8. The double infix *ni-ib* refers to a single object, a false construction due to analogy simply. See above p. 152 n. 3.

6. Cyl. A 6, 18.

7. CT. XV 13, 1.

8. SAK. 40 VI 22-7.

9. SBP. 330, 8-9.

thee'[1]. *ù-ba-ra-e-ne*[2] *til-la-zu-šú*, 'truly I will not repose while thou livest'[3]. The negative employed in this construction is *nu* which follows *u*, as in *gù-de-a-ar dúg-gar-bi galu ù-nu-ma-ni-gar*, 'Before Gudea a complaint anyone truly did not make'. According to V R. 25 *c* 31 the plural of this form of the optative has the inflection of the past plural ending *eš*, thus distinguished from the plurals of the *ĝen* optative (§ 219) which has the future plural ending *ene*; *kimaš-a-ni dubbin ù-ne-in-siĝ-eš*, 'let them shear his forehead'.

§ 218. Closely connected with the optative *u* is the conditional force of *u*. *galu ù-gub*, 'if a man was laid (in a tomb)'[4]. *udu-sìg ù-mu-tum*, 'if one brought a sheep with wool'[5]. *galu ... d.ningirsu-ge dingir-ra-ni uku-mà gù ù-mu-na-ni-de-a*, 'If anyone proclaim Ningirsu as his god to my people'. *pa-te-si ... é-ninnū d.ningirsu lugal-mu*[6] *ù-na-dū-a*, 'If a patesi has built Eninnu for Ningirsu my lord'[7]. *udu ù-šam*, 'if he purchased a sheep'[8]. *gi-in-bi ù-um-tag-ga*, 'If I touch a maid'[9]. *ù-mi-di-duĝ-duĝ ... ba-an-laĝ*, 'When I had made bricks (then) I made (the walk of the temple) to shine'[10]. *u* conditional.

The conditional *ù* developed out of the optative *ù* and originally governed independent sentences only. It will be noticed that the examples given above from the early texts have no overhanging vowel *a*. Later, when the conditional force made itself felt, these phrases were turned into the subjunctive[11].

§ 219. The future emphatic, and optative of wish and intention, *ĝen*, *ĝe* etc.

1. SBH. 55 rev. 6.
2. *ne* for classical *nad*.
3. IV R. 13 *b* 38.
4. SAK. 50 X 1.
5. Ibid., 54 I 17.
6. The construction demands *dningirsu-ka-ka lugal-ma-ra*.
7. Gud. B 8, 31-4.
8. SAK. 54 I 2.
9. ASKT. 129, 31.
10. ANDRAE, *Anu-Tempel*, p. 92.
11. This construction was first explained by THUREAU-DANGIN, SAK. 52 note g).

which also developed into the conditional are ordinarily expressed by the prefixed conjugation introduced by the particle *ĝen*. It seems that the original verbal root *ĝen* ( ) meant 'to be abundant', from which developed the form *gen* represented only in the dialectic *den*, as *de-en-im-mi-dúg-a*, 'if I speak', K. 41 rev. I 14. The derived noun *ĝan* occurs only under the derived form *gan* in such forms as *ga-na ga-na-ab-dúg* 'verily, verily I will say to her', where *ga-na* evidently represents a derived form of *ĝen*. By dropping final *n* arose from *ĝen*, *ĝe*, from *ĝan*, *ĝa*, from *gan*, *ga*; by still further apocopation of *ga* the precative vowel *a* arose. It is impossible to decide in many cases whether we are to read *ĝen* or *ĝe* for the sign ; the late form *de-en* which occurs frequently shews clearly enough that the original pronunciation was current as well as the apocopated form *ĝe*. Occasionally the loss of *n* is in a measure indicated by the addition of the vowel *a*, especially where *ĝe* occurs without a verb for 'verily let be', as in *mu-a-ni mu ĝe-gal-la ĝe-a*, 'May his year(s) be year(s) of abundance'[1]. *a-taĝ-zu ĝi-a*, 'thy help verily it shall be'[2]. Although *gan*, *ga* are certainly evolved from *ĝen* and *ĝe* by a regular phonetic process, and should be employed in precisely the same manner, yet by convention *ĝen*, *ĝe*, *ĝa*, *ĝu* were ordinarily reserved for the 3rd person and *ga* for the first person'[3]. *mu-ni é dingir-ra-na-ta dub-ta ĝe-im-ta-gar*, 'May his name from the house of his god, from the tablets, be removed'[4]. *d.lama-šág-ga-zu gĭr-a ĝa-mu-da-gin*, 'May thy good genius go at my heels'[5]. *é-a-ni . . . ĝu-mu-na-dū*, 'His temple verily I have built for him'[6]. *nig-*

1. SAK. 222 c) 21.

2. CT. XII 24, 29. For *ĝi* var. of *ĝe* see also *ĝi-ši-in-gub-bi-en* = *lu ušziz*, V R. 62, 56.

3. THUREAU-DANGIN, ZA. XX 397, on the basis of OBI. 113, where *ĝe-til-la-šú* and *ga-til-la-šú* appear to be distinguished, concludes that *ĝe* refers to persons and things remote and *ga* to those near at hand. In fact *ĝe-til-la-šú* 'that he may live', refers to the person for whom the vase was dedicated, and *ga-til-la-šú* (same sense) refers to the person who dedicates the vase.

4. Gud. B 9, 15-6.

5. Cyl. A 3, 21.

6. CT. I 46, 1. Observe *ĝu* for the first person.

ag-mu-šú ^{d}*.nin-in-si-na nin-mu ĝu-mu-ĝul-li-en,* 'Because of my work may Nininsina my lady rejoice'[1].

é-zu ga-mu-ra-dū, 'Verily I will build thy temple'[2]. *é-mu dū-da iti-bi ga-ra-ab-sǐg,* 'To build my temple verily a sign I will give thee'[3]. *me-e* ^{d}*.en-lil-šú ga-ám-ši-gin,* Unto Enlil verily I will go'[4].

Since *a* is derived from *ga* it follows that this precative particle is employed regularly for the first person. *a-na a-ra-ab-taĝ-e,* 'what shall I add to thee'?[5] *me-en-ne é-e tub a-ra-zu a-mu-un-sūb-bé-en,* 'Oh temple repose truly we implore'[6]. Yet *a* precative of the third person occurs; *sag-gà-na a-ba-an-làg-làg-gi-eš,* 'at his head may they stand'[7].

The plural of *ĝen* optative is regularly indicated by the future ending *ene,* as *ĝa-ba-ni-ib-è-ne,* 'let them cause it to go away'[8]. *uru-ki a-mi-ni-ib-nigin-e-ne,* 'the city they shall close against him'[9]. Negatives of the *ĝen* forms do not occur since the optative negative *na* has in itself the force of a precative, as *nam-ba-gub-bu-ne,* 'may ye not stand'[10]. *šu na-mu-da-bal-e ne,* 'may they not change'[11].

For *ĝen* the variant *dé-en,* and for *ĝe* the variant *dé* ( ) are found from the period of the Isin dynasty onward passim. *ane dé-em-mà-túg-gà,* 'may heaven appease'[12]. *dé-ra-ab-bi,* 'may he speak to thee', passim in liturgies.

ĝen conditional.

§ 220. The precative force of *ĝen* easily adapted itself to conditional and purpose constructions. For the conditional, see K. 41 rev. 14, *na-an-na-tur-tur dé-en-im-mi-dúg-a la-bi mu-un-kur-e,* "If I say 'I will not

1. Ibid., 14.
2. Cyl. A 2, 14.
3. Ibid., 9, 9.
4. SBP. 290, 5.
5. CT. IV 4 A 24.
6. *Bab.,* III pl. XVI 7.
7. CT. XVI 36, 8.
8. IV R. 14 no. 2 rev. 1. (Here *ni-ib* is employed for a single object.)
9. V R. 25 c 32.
10. CT. XVI 26, 23.
11. OBI. 87 III 34.
12. IV R. 24 no. 3, 24.

enter into it', its beauty consumes me". For a dependent clause of purpose see CT. XIII 36, 19, *dingir-ri-e-ne ki-dúr šag-dug-ga dé-in-dúr-ru-ne-eš-a-ma nam-lú-gǎl-lu ba-dū*, 'That the gods might abide in a dwelling which rejoices the heart, he created mankind'. *uku bir-bir-ra a-ba-ab-dú-dú*[1] *ǧul-li-eš ki-in-gi uri-(ki)-ge dim-me-ir gūn-gūn-e-ne i-dé mu-un-ši-in-bar-ám,* 'That I might gather the scattered people gladly the great gods of Sumer and Akkad looked upon me'[2].

Subjunctive.

§ 221. The subjunctive is indicated by the addition of the oblique case ending *a* shewing that the phrase thus treated as a noun is dependent. Sumerian distinguishes clearly between a dependent phrase which merely describes a noun and a dependent phrase which defines time or which describes an intellectual conception not yet realized or whose reality depends upon a preceding act or thought. For the pure descriptive adjectival phrase Sumerian employs the suffixed conjugation[3]. The subjunctive phrase partakes rather of the nature of an adverb. The intellectual process described in the subjunctive phrase either conditions the action of the principal verb, or depends upon the action of the principal verb. We have, therefore, two principal ideas lying at the basis of the Sumerian subjunctive: the *conditional* lying in the region of pure mental abstraction[4]; the subjunctive which describes a state *resulting* from a preceding act, or which develops the idea of a preceding thought (the subjunctive of *indirect discourse*). Fundamentally different is the temporal subjunctive when it defines time in which facts have been realised. This mood is employed here as a purely adverbial notion. *ud... gú-e-na-gar-ra-a*, 'When he had conquered'[5]. *ud é-ninnū é kenag-gà-ni mu-na-dū-a ǧar-mu-tuǧ*, 'When

1. *dú* for *dul* = *paḫāru*.

2. V R. 62 *a*, 39-41.

3. Yet adjectival phrases occur in the subjunctive as, 'It is the statue of Gudea, *galu é-ninnū... in-du-a*, who built Eninnu', Gud. B 8, 3-5. 'Gudea, *galu nig-dú-e sīg-ne-è-a*, who caused to arise in splendour what is fitting', Gud. F 1, 8.

4. Not to be confused with the conditional thought of as already realised, see the following paragraph.

5. OBI. 87 II 2.

he had built for him Eninnu his beloved temple, he relaxed his mind', Gud. B 7, 26-8.

The subjunctive is likewise employed in causal phrases; *mu ašag PA-lugal sá-nu-ub-dúg-ga-aš 2 gìn kú-babbar... in-na-an-búr*, 'Because the field does not equal in value the right to the royal PA-office, he has given as redemption two shekels of silver', POEBEL, no. 37, 12.

To illustrate the difference between the simple adjectival phrase and the subjunctive phrase let us compare the following sentences: *tukundi lú-sag-gà-e galu túg-mal-e-ne ba-dīg*, 'Suppose that a slave, whom a man has hired, die'[1]. Here we have the simple suffixed secondary conjugation *tug-mal-e-ne* indicated by *ne* in a purely descriptive phrase.

mu Ammiditana *lugal-e lamas-lamas mas-sug-ga-ge nam-til-la-ni-šú šu-á(m)*[3]*-mú-mú-ám guškin ruš-a nà-ḳal-la-bi-da-ge šu-á(m)*[2] *ne-in-da-ra-dú-a ne-in-dím-dím-ma-a* ^{d}*innina nin-gal kiš*(?)*-(ki)-a sag-lugal-la-na-ge an-ši-in-ib* (sic!)*-ila-áš in-ne-en-tur-ra*, 'Year when Ammiditana the king caused to be entered, for[3] Innina great mistress of Kiš(?), who exalted his chieftainship, (statues) of the huge guardian spirits, who pray for his life, and which he had adorned and fashioned with radiant gold and precious stone'[4]. In this sentence we have the temporal subjunctive *in-ne-en-tur-ra*, and two subjunctives in an adjectival phrase, *ne-in-da-ra-dú-a* and *ne-in-dím-dím-ma-a;* the subjunctive is employed here since the noun which these verbs describe is regarded as already subjected to the action of the verb *tur-ra*[5]. Sumerian thus endeavors to represent by the subjunctive the mental subjection of a minor idea to the principal idea. Theoretically a feeling of uncertainty and unreality, a sense of *adverbiality* subjected to the main idea, lead to the use of the subjunctive in such constructions. Naturally out of this sense of subjection arose the subjunctive of indirect

1. V R. 25 *a* 13-16.
2. *ám* certainly represents the oblique case here.
3. *áš*, here with a person.
4. VATh. 670 in BA VI pt. 3, p. 47.
5. The same construction in VATh. 1200, date formula of Samsuditana (v. POEBEL. p. 106), *ni-lag-gi-eš-a* etc.

discourse. *a-na ib-ag-a nu-un-zu*, 'He knows not what he has done'[1]. *ba-bi lugal-dúr-dug-e nu-ù-na-an-sum-ma-a... nam-erim-bi in-kud*, 'Lugal-durdug took oath that he had not given this gift'[2]. *ud-kúr-šú lù lú-ra gù nu-mà-mà-ne-a in-pad-de-eš*, 'In the future man against man will not complain — they swore'[3].

The conditional subjunctive is rare since Sumerian conceives of a condition as already realised, yet the construction does occur as in *dé-en-im-mi-dúg-a*, 'if I say', K. 41 rev. 14 (cited in § 220). *ud nu-šú-šam-šam-a-a*, 'If ever he does not purchase'[4]. *galu é-ninnū-ta im-ta-ab-è-è-a*, 'If ever any one removes it from Eninnu', Gud. B. 8, 6.

Independent conditional.

§ 222. The conditional in the indicative. Sumerian in case of the conditional particle *ud*, 'when', distinguished two classes of conditions, one based upon the mere intellectual conception of possibility and the other upon the present realisation of the condition. In the former case *ud* is regarded as a relative adverb, 'when', and governs the subjunctive both in conditional and temporal clauses as we have seen. In this sense *ud* should be translated into Semitic by *enuma*[5]. Ordinarily, however, the language prefers to conceive of the protasis as an independent sentence and the condition as already real, the idea being, 'granted that such and such a thing has taken place, then such and such things will occur'. In this sense *ud* is inflected in the oblique case *udda*, *uda* and means 'at this time', 'now', the formula being, 'now granted that etc.' In this sense the Semitic translation is *šumma* which likewise governs the indicative[6]. *ud-da mu-šú-sam ... lal-ma ù-na-dúg*, "If he buy (a mule) let him say to him 'pay me'"[7]. *ud-da enim-ba šu-ni-bal-e* ^{sa}*šuš-gal* ^{d}*·en-lil-lá ... ǧe-šuš*, 'If he revokes this oath may

1. IV R. 22 *a* 54.
2. RTC. 295.
3. POEBEL, op. laud. no. 37, 17. [On this subjunctive see F. THUREAU-DANGIN, in *Florilegium Melchior de Vogüé*, p. 597; cf. ZA. XXIV 385].
4. SAK. 52 note *i*).
5. CT. XII 6 *a* 5.
6. First pointed out by UNGNAD, ZA. XVII 362.
7. SAK. 52 XI 25.

the great net of Enlil ... overwhelm him'[1]. *ud-da dúg-dúg-na nig-erim ba-mal-mal giškak sŭ-sŭ-na-šú gaz*, 'If he against his oaths do wickedly let one thrust a wedge into his teeth'[2]. In legal literature this construction is regularly introduced by *tukundi*[3]: *tukundi dam-e dam-ma ĝul ba-an-da*[4]*-gig-a-ni dam-mu nu me-en ba-an-na-an-dúg id-da-šú ba-an-šum-mu*, "If a wife to her husband, with whom she hatefully conducts herself, say 'my husband thou art not', into the river one shall throw her"[5].

In omen texts this construction is introduced by *tíl* (𒁀) or *tāl* (𒌓), the ordinary root for *gamāru* 'be complete'. *tíl bantu ana siḫirtišu martu saḫrat šipurussū* etc., 'Provided that the liver is entirely surrounded by the gall-bladder, then the oracle is etc.'[6]. *tāl galu dúg-gar-a an-ni išten-šu ipulšu kašad ṣibūti*, 'Provided that a man in a dream-(the god) answers him once "yes", there will be attaining of desire'[7]. By convention omens taken from the liver ordinarily begin with 𒁀 but omens taken from the stars and heavenly bodies begin with 𒌓. In any case the Semitic translation would be *šumma*.

Vowels employed to mark dependent and independent clauses.

§ 223. Although the overhanging vowel *a* properly denotes the subjunctive, yet there is a tendency to employ it promiscuously to mark dependent clauses of every description. In the same way the inflections of the casus rectus *e*, *i*, *u*, which are properly employed to mark the present and future tenses, often indicate that the phrase is independent simply. Thus we have *e-ni-ba-e*, 'he has portioned out'[8]. *giga sub-bé mu-na-zal-e*, 'by night offerings glowed to him'[9]. *é-a-ni-šú mu-un-na-teg-e*, 'he drew nigh unto his house'[10].

1. St. Vaut, obv. 17, 14-20.
2. RTC. 16 rev. II. For the interpretation see UNGNAD, VS. I, p. XI nos. 106-110, *sikkata ša ērê ana bī-šu imaḫazu*.
3. The forms *tukumbi* and *tukun* occur.
4. Sic! *da* after the object.
5. V R. 25 *a* 1-7.
6. IV R. 34 *a* 1.
7. BOISSIER, *Choix de Textes*, 175.
8. TSA. 5 obv. I 6.
9. Gud. Cyl. A 13, 29.
10. SBP. 234 rev. 5.

Tenses.

§ 224. The present and future are indicated by the vowels *e*, *i* (with the exception noted in the preceding paragraph). Independent forms without a vowel ending are naturally supposed to be in the past tense, either, pluperfect, present perfect, or imperfect. *ne-in-dug* = *uṭîb* and *ne-in-dug-gi* = *uṭâb*. The past of the plural is indicated by ending *eš*, the present and future plural by the ending *e-ne*, *ne*. *ne-in-dug-gi-eš* = *uṭibbu*, *ne-in-dug-gi-ne* = *uṭabbu*'[1]. *ni-agâ-e*, 'he will measure'[2]. *gar ni-kur-e* = *akalam ušakal*, 'he shall cause him to be fed'[3]. *uru-šú nigin-e*, 'I will go to the city'[4]. *ni-dū*, 'he has built'[5]. *ni-dū-dū*, 'he had built'[6].

I give here several examples for the plural since the tense significations of *eš* and *ene* have not been generally recognized. *ǧul-la ne-in-gar-ri-eš* (*ḫidâta iškunu*), 'joy they instituted', IV R. 18 *a* 19. *šu-dŭ-a-ni šu-ne-in-ti-eš* (*ḳassu ilḳû*), 'his hand they took', II R. 8 *e* 48. *šu-dŭ-a-ne-ne šu-ba-ab-te-ga-ne* (*ḳassunu ilaḳḳû*), 'their hands they take', II R. 8 *e* 52. *an-na an-ni-bi-dé im-ma-an-sir-i-eš*, 'Unto high heaven they have journeyed (*išdudu*)', CT. XVI 43, 68. *kalag-ra mu-un-gí-gí-ne ki-el mu-un-dub-dub-bu-ne*, 'The man they strike, the maid they beat', = *idlu išabbiṭu ardatum inappaṣu*, IV R. 16 *b* 10 f. *a-šag PA-lugal-dím-nam lù-lù-ù-ra in-ši-in-gar-ri-eš*, 'The field for the right to the royal PA's office, man with man they have exchanged', POEBEL, 37, 10 f. 10 *gìn é-dū-a* ... *ki-bi-gar-ra-bi-šú mu-na-an-sum-mu-ne*, 'Ten sixtieths *sar* of plot with house they will give in exchange', ibid., 11, 8. *ud-kúr-šú lù-lù-ra gù-nu-mà-mà-ne-a* ... *in-pad-dé-eš*, 'They have sworn that they will not complain one against the other for ever', ibid., 37, 17. *nam-šág-ga mu-tar-ri-êš-a šu na-mu-da-ni-bal-e-ne* (see § 225).

In late texts the curious future plural *e-meš* occurs, being a combin-

1. ASKT. 53, 69-72.
2. CT. VIII 42 c 11, etc.
3. K. 6044 III 20.
4. Cyl. A 3, 18.
5. Ibid., 30, 1.
6. SAK. 54 *i*) I 9.

ation of the future singular *e* and the late plural ending *meš*. *in-pad-e-meš* (*itamû*), 'they will swear', II R. 33 no. 2, 5. Compare *šu-ba-an-ti-(g)-meš*, 'they have received', and *ni-lal-e-meš*, 'they will pay', in the same text, TH.-DANGIN, *Lett. et contrats*, no. 82 ll. 9. 15.

The rule for the plural observed in grammatical texts appears to have been often violated in practice. Thus we have *in-ši-šam-e-ne*, 'they have bought'[1]. *i-im-nag-nag-ne nu-mu-un-ne-si-siġ-eš*,' Though they drank yet it satiated them not'[2]. *mu-na-šù-e-ne*, 'they have appointed him'[3].

§ 225. The regular conjugation, as we have seen, has no means of indicating either the person or the number of the subject, by means of the prefixes. To indicate the person we should have expected the personal pronouns to have been suffixed, but such a method would have made the verbal form identical with the dependent conjugation (§ 184). The regular conjugation remained, therefore, absolutely destitute of indication of person. The plural.

To indicate the plural the nominal inflection *ene* would naturally be employed. But in case of the plural of verbs another inflection *eš* arose correctly employed only for past tenses (§ 224), whereas *ene* (*ne* after vowels) ordinarily appears only in the present and future. This distinction appears in the classical inscriptions ; *nam-šág-ga*[4] *mu-tar-ri-êš-a šu na-mu-da-ni-bal-e-ne*, 'The destiny which they have decreed may they not change'[5]. *dingir-gal-gal šir-bur-la-(ki)-a-ge-ne gú-ma-si-si-ne*, 'The great gods of Lagash will assemble there'[6]. *im-da-šū-ub-ba-aš*, 'they hastened'[7]. *šu-ba-ti-êš*, 'they have received'[8]. *sib udu-sìg-ka-ge-ne ... azag bi-gar-ri-êš*, 'The shepherds of the wool-bearing sheep ...

1. TH.-DANGIN, *Lettres et Contrats*, 233, 6.
2. RADAU, *Miscel.*, no 6 obv. 6.
3. OBI. 87 II 25.
4. Dative after the compound verb *šu-bal* (§ 204).
5. OBI. 87 III 32-4.
6. Gud. Cyl. A 10, 28-9.
7. SBP. 314, 30.
8. NIK. 317 col. II.

returned money'[1]. *sib udu-sìg-ka-ge-ne ba-gar-êš*, 'The shepherds of the wool-bearing sheep have brought back' (NIK. 155 rev. II). Although this usage based upon distinction of tenses is evidently classical, yet the origin of the inflection *eš*[2] is obscure. In fact it indicates the plural of the *object* in several passages[3]. Most interesting are the two parallel passages Gudea, Cyl. A 14,4, 'The Anunnaki, ... *mu-da-an-šù-šu-gi-êš*[4], he has established together', and Cyl. B 5, 22, *d.a-nun ... en d.ningirsu-da ki-bi mu-da-sīn*(!)[5]*-ni-êš-ám*, 'The Anunnaki ... by the high priest of Ningirsu have been made glorious unto their place'. *mu-un-ne-ši-in-ág-gi-eš*, 'he has sent them'[6]. In two of these examples *eš* denotes the plural of a personal object; it ordinarily denotes the plural of a personal subject. In the following examples *eš* refers to things; *aš-me-áš-áš-a*[7] ... *ni-lag-gi-eš-a nâzagin-na guškin-a azag-me-a-bi-da-ta šu-a maĝ-bi ib-ta-an-dú-uš-a*, '(When he had introduced) sun disks ... which he made brilliant and which he finished magnificently with lapis lazuli, with gold and silver'[8]. The god Sin, *pad-d.innina mu-un-gi-eš-á*(*m*), 'who establishes offerings'[9].

Negative *nu*.

§ 226. The negative of the indicative is *nu* (employed also incorrectly with the subjunctive of indirect discourse); temporal, conditional and adjectival clauses when conveying an attitude of certainty on the part of the writer or speaker are negated by *nu*. As in the case of other prefixed modal particles *ù*, *ĝen*, *ĝe*, the subject may be omitted after the negative. *di-kud-a-na šu-nu-bal-e*, 'one does not change his decision'[10].

1. SAK. 46 h) III 18-IV 1.
2. Variants *uš* (*mu-na-dū-uš*) and *aš* (*im-da-zi-ga-aš*, SBP. 314, 30).
3. First noted by TH.-DANGIN, ZA. XVII 192.
4. I have transcribed 𒂊𒀭 everywhere by *êš*, originally *šú*. It may well be that the original value was current in the classical period.
5. 𒀭𒂗𒍪 *erin* (?).
6. CT. XVI 20 *a* 67.
7. Sic! *a* after the direct object.
8. Date of Samsu-ditana, VAT. 1200.
9. IV R. 9 *a* 32.
10. Gud. B 8, 38.

šag-ga-ni nu-mu-zu, 'its meaning I know not'[1]. *gù nu-mà-mà-ne-a in-pad-dé-eš*, 'They swore that they would not complain' (passim). He who, *éš-gar-ra-bi ... igi-ni-šú nu-tug-a,* 'the sacrifices does not keep before himself'[2]. *ud-da nu-šu-šam-šam*, 'If he does not buy'.

§ 227. *na* the oblique form of *nu* is originally employed only with reference to the future. We have already seen that the negative of the precative and optative of wish is indicated by *na* with the total omission of *ĝen*. In fact *na* is translated into Semitic by the particle of defence *ai*[3], 'may it not be!' *igi-na-ši-bar-ri*, 'may he not look upon (it)'[4]. *gašan-bi-ta nam-ma-ra-è,* 'Unto the queen let none ascend', SBP. 284, 16. Negative *na*, *nam*.

The negative form *nam*[5] has ordinarily the same force as *na*. Classical usage demands the negative *na* in indirect discourse. Enlil said to Ningirsu, *uru-me-a nig-dù sīg-nam-è*, 'In my city seemliness exists not'[6]. *na-an-na-tur-tur dé-en-im-mi-dúg-a,* 'If I say that I will not enter into it'[7]. *sìr-sag-e na-utud*, "the first lament is — 'it creates not'"[8]. After a verb of fearing *na* has a positive sense; *ud-ba imi-ba-teg ba è-ta na-è*, 'Then I dreaded that I should go forth to go up yonder'[9]. Examples occur in which *na* appears with the indicative; especially difficult are the two passages *má-gúr-ra-na gĭr nam-mi-gub*, Cyl. A 2, 4; 4, 3, which should mean, 'in her boat may she not place her foot'; the entire passage will be found in the chrestomathy at the end of this volume.

1. Cyl. A 4, 21.
2. Gud. B 8, 26.
3. Sm. 11 obv. II = Creation VII 18.
4. Gud. B 9, 18.
5. The origin of the consonant *m* in this form is obscure. For suggestions see *Syntaxe* 272 n. 7.
6. Cyl. A 1, 4. The discourse of Enlil ll. 4-9 has six negative verbs all with *nam*.
7. SBP. 6, 27.
8. Ibid., 332, 9.
9. Ibid., 4, 13.

ba-ra.

§ 228. From the noun *bar*, 'side', 'outside', Sumerian derived the adverb *ba-ra,* 'beside', 'on the outside'[1], and the preposition 'beside'[2]. From the meaning 'without', 'in lack of', the negative optative particle *ba-ra* arose; *ǧĭr-ne-ne ǧĭr-a-ni*[3]*-ta ba-ra-an-teg-ĝá-e-ne,* 'Their feet to his feet let them not bring nigh'[4]. *ki-sur-ra ... ba-ra-mu-bal-e*, 'The boundary let him not cross over'[5]. The fundamental sense of *deprivation* appears in, *dam ùr-galu-ge ba-ra-an-zig-ne*, 'The wife from the bosom of man they remove', CT. XVI 15 *a* 36.

[The negative *bara* must not be confused with the verbal prefixes *ba-ra* composed of *ba* and infix *ra*, as *bar-ta-bi-šú ĝa-ba-ra-an-gub-ba,* 'May he stand aside'[6].]

1. *ba-ra nigin-e* (*ina aḫâti issaniḫḫuru*), 'on the outside they are restrained', CT. XVII 35, 45.

2. *ba-ra-na* = *ullanuššú*, 'without him', K 2605 obv. 7. *bar udu-láĝ-ka azag-bi gar-ri-éš*, 'In lack of a white sheep they brought silver'. SAK. 47 h) III 19.

3. Sic! We expect *na*.

4. ASKT. 90, 70.

5. SAK. 16 XX, 17-9.

6. ASKT. 98, 42.

CHAPTER X

Conjunctions[1].

bi, *ba*.

§ 229. The original method of indicating the idea of the co-ordination of two neuter nouns consists in attaching the definite neuter article *bi*, *ba* to the second noun, by which means the language indicates in an agglutinative manner the notion of the unity of two concepts in one compound expression. *idigna buranún-bi*, 'the Tigris and Euphrates'[2]. This suffix has the power of consolidating several preceding nouns into a single construction. *giš ǧalub gal-gal giš esi giš abba-bi*, 'great *ḫuluppu*-wood, *ušū*-wood and *abba*-wood'[3]. *udu sil-bi ù-bi a-dím ne-dúr*, 'The sheep and lambs repose also', SBP. 318, 16. *ùr sīg-bi izi ù-ne-tag*, 'the back and face with fire touch'[4]. Traces of the oblique case *ba* are rare, this form being replaced even in classical texts by the direct case *bi* which was used indifferently; the force of the case endings was then lost. Likewise the original rule of employing *bi*, *ba* for neuter objects and *ni*, *na* (see the following paragraph) as the conjunction of persons, is disregarded even in classical texts so that we find examples like the following; *gùn-an-šú* 49 *galu še-ba tūr maǧ-ba*, 'As the grand total 49 men, apportioned with grain, small and great'[5]. *dingir galu-ba-ge*[6] *nam-mu-un-da-an-búr-ra*, 'God and man are not delivered'[7].

1. Cf. LEHMANN, *Šamaš-šúm-ukîn*, pt. 2 p. 30, and *Syntaxe*, p. 232.
2. SAK. 154 II 6-7.
3. Gud. Cyl. A 15, 16. The nouns here are all in the accusative.
4. IV R. 15* *b* 14.
5. DP. 110 X.
6. Vide § 140.
7. IV R. 16 *b* 9.

kalag ki-el-bi lal-e-ne, 'Male and maid they bind'[1]. *an-ki-bi-ta*, 'in heaven and earth', (passim).

ni. § 230. Traces of the conjunction of persons in classical inscriptions are sufficient to warrant the assumption that originally Sumerian observed the distinction of persons and things here also. *arad-dė lugal-ni zag-mu-da-gin-am*, 'Servant and lord walked together'[2]. *gim nin-a-ni mu-da-di-ám*, 'Maidservant and mistress walked together'[3].

Juxtaposition. § 231. The idea of co-ordination may be expressed by simple juxtaposition. *arad-dė lugal-e*, 'Servant and lord'[4]. *gan-ga gan-id mu-na-ni-gar-a*, '(When) he had entrusted to him hill and valley'[5].

bi-da § 232. The postfix *da* possessing the inherent force of *association* may be employed either alone or in connection with the ordinary conjunction *bi* to indicate co-ordination. 'For the temple ... *me-bi an-ki-da gú-lal-a*, magnifying its decrees in heaven and earth'[6]. *sá-tar an-ki-da me-en*, 'judge of heaven and earth art thou'[7]. *má-gi-lum gud-elim-bi-da im-ma-ab-dúr-e*, 'A *magilum*-boat and a mighty steer he caused to repose therein'[8]. *nâzagin-na guškin ruš-a azag-me-a-bi-da-ta*, 'with *lapis lazuli*, glowing gold and with silver'[9]. For *da* the variant *ta* appears, an early confusion of two very different suffixes. *šu-nigin* 90 *úz maš-bi-ta*, 'Total of 90 she-goats and kids'[10]. If the text be certain in Gud. Cyl. B 7, 8 we have there an example of *ta-bi* for *bi-da*; *ku-(r)-a nag-a-ta-bi*, 'food and drink'.

1. IV 19 *a* 13.
2. Gud. St. B 7, 32.
3. Gud. Cyl. B 17. 20. Notice that the verb is not plural since the conjunction unites the nouns into a single concept.
4. Ibid, 17, 21.
5. SAK. 86 1) II 1.
6. Gud. Cyl. A 17, 19.
7. V R. 50 a 21.
8. Gud. Cyl. A 26, 13-4.
9. Date of Samsuditana.
10. Nik. 194 obv. I 5.

ge

§ 233. The emphatic particle *ge* which inherently indicates the intimate relation of two nouns and is ordinarily employed to denote the dependent relation of genitive and construct[1], may also denote the simple co-ordinate relation. *làl ḫá-nun-na-ge ni-kur-ne*, 'honey and butter they eat'[2]. *uru kalam-ma-ge im-mi-in-šéš-šéš*, 'The city and the land they cause to wail'[3].

ge may then be attached to the form *bi-da* whence we have the conjunction *bi-da-ge*. *lamas-lamas mas-sug-ga-ge nam-til-la-ni-šú šu-am-mú-mú-ám gušḫin ruš-a nà-ḫal-la-bi-da-ge šu-á(m) ne-in-da-ra-dú-a*, 'The statues of the genii (in form) of buck-goats which pray for his life, with glowing gold and hewn stone he has fashioned fittingly for him'[4]. *e-dé-ra*[5] *ur-sag šul* ^{d}*babbar* ^{d}*šú-nir-da é-gi-a-bi-da-ge nig-ag-ag-da-mu šág-šág ǧul-li-eš*[6] *igi-bar-ra-eš-ám*, 'Forever may the mighty hero Shamash *Šunirda* and the bride Aja look with gladness upon my pious deeds'[7].

ge marking the genitive after *bi-da* must not be confused with the conjunctive *ge*; Marduk is the ... ? *ana* $^{d.}$ *enlil-bi-da-ge* 'of Anu and Enlil'[8].

Subordinating conjunctions of time and place.

§ 234. The subordinating conjunction of condition *ud* and the independent conditional form *udda* have been discussed above under § 222. *ud* is originally the subordinating conjunction of *time*. The corresponding conjunction of *place* is *ki*. Both of these conjunctions so far freed themselves from the nouns from which they were derived that they are capable of subordinating a phrase with the oblique inflection or with a detached suffix discussed in the following chapter. Subordinated phrases are marked by the suffixed conjugation, by the suffixes

1. § 131.
2. SBP. 330 rev. 3-4.
3. IV R. 19 *b* 11.
4. VAT. 607 in BA. VI pt. 3 p. 47.
5. For *egir* § 50.
6. The text has *ǧul-li-eš šág-šág*. V R. 62 *a*, 60-3.
7. *ge* in this passage may be independent of the conjunction *bi-da* marking the subject, § 140.
8. IV R. 29 *a* 19.

ni, *na*, *bi*, *ba* or by the oblique inflection *a*. (§§ 183, 223). *ki gĭr-gín-na-mu ga-an-si-il*, 'Wheresoever I go may I prosper'[1]. *ud ^{d}enlil ... nam-lugal kalam-ma e-na-sum-ma-a*, 'When Enlil gave him the sovereignty of the land'[2].

Compound conjunctions.

§ 235. The agglutinative character of the language tended to the preservation of compound subordinating phrases, the suffixed particle being thrown to the end of the phrase subordinated by the temporal, local, causal or conditional element. Thus *ud-šú* means 'at that time', but *ud kú-babbar mu-un-tum-da-aš*, 'At the time when he brings silver'[3]. *ud šu-zid ma-ši-tum-da*, 'Upon the day when he shall lay thereunto a faithful hand'[4]. For the causal *mú-... šú* corresponding to the compound preposition *mu-šú* see the example cited p. 79, note 3. The subordinating conjunction for 'after' is *egir ... ta*. *egir šir-bur-la-(ki) ba-ĝul-a-ta*, 'After Lagash was destroyed'[5].

en, *enna*.

§ 236. Sumerian evidently possessed a noun *ene*, *enne* meaning 'attainment', 'fulness', whence are derived the indefinite relative pronoun *ena*, *ana* (p. 113) and the adverbial conjunction, 'until', (*adi*) 'as often as', 'inasmuch as', *enna*, *en*. The same root appears in the compound preposition *en ... šú*, 'up to', 'unto'. *en arà ilim-kam-áš ba-ĝul*, 'for the ninth time it was destroyed'[6]. *enna ... šú* may govern an infinitive, a construction which replaces an adverbial clause. *en-na é-ta til-la-áš úr e-a ab-mal-mal ùr-ri ki-in ab-aga-e*, 'As long as one lives in the house, he shall build the roof of the house, (and) shall construct the foundation on the earth', II R. 15 *a* 9-11. *en-na a-ga-bi-šú*, 'until forever', SBP. 332, 26. The postfix *šú* is then dropped and *en* employed alone as, *en šar-ra nam-mi-in-sil*, 'unto the earth they flee in

1. CT. XVI 7, 276.
2. SAK. 154 I 36-41.
3. ASKT. 61, 39. Here *da* is verbal augment.
4. Gud. Cyl. A 11, 6.
5. SAK. 58 II 11-12.
6. B. M. 18415 rev. 13.

terror'[1]. The conjunction *ene*, unlike the indefinite relative pronoun *ena*, *ana*, introduces the indicative and the phrase like the ordinary conditional (§ 222) has the independent form. *en-e kù-babbar-ra á-kuš-šá-a-ni ba-an-na-ab-lal-e*, 'Until he shall pay the money for his expenses'[2]. *e-ne šáb-ba-a-ni na-me mu-un-gid-i*, 'until he cause his heart to attain something'[3].

en-ud-da.

§ 237. By compounding the preposition *en* with the word for 'time', *ud-da*, the compound sub-ordinating particle *en-ud-da*, 'as long as', arose, as yet found only in the phrase, *en-e ud-da al-til-la nam-maĝ-zu ĝe-ib-bi*, 'As long as he lives may he speak of thy greatness'[4].

enna.....enna.

§ 238. By repeating *enna* as a suffix the correlative 'either ... or' was obtained; *tu-ra nam-dīg lil-lá-en-na ki-el-lil-lá-en-na á-sīg nam-tar-ĝul ĝe-a*, 'Be it sickness, death, either the *lillū* male or the *lillū* female, disease, the evil *namtaru*'[5]. *lil-ud-tar-en-na ḳal-lil-la-en-na ki-el-lá-en-na*, 'either the demon *lil-ud-tar*, or the *ḳal-lillū* or the maid (of the wind'), B.M. 93084 rev. 8 f. The form *en-na-aš* which is of course original, being compounded of *en-na* and *šú*, occurs in *en-na ba-ra-an-ta-dal-en-na-áš en-na ba-ra-an-ta-zig-en-na-áš*, 'As long as thou either fliest not away or thou art not removed'[6].

§ 239. The correlative 'as — so' is formed by repeating the simple modal adverb *a-dím*, 'thus'. *bi-e a-dím nad-de-en uz máš-bi ù-bi a-dím ne-túg*, 'As he slumbers so also the she-goats and their kids repose', SBP. 318, 17.

1. Hrozny, *Ninib* 10 rev. 7. Both K. 8531 and Rm. 126 read = *itarru*, but Sm. 1891, 4 (*Bayloniaca*, vol. IV) explains *gur-gur* by *ittarriru*. It may be that is an error for *kùr*.

2. II R. 15 *a* 33-5. [*manaḫtu*, 'expense' is from the root *anāḫu*, as the Sumerian *á-kuš-šá* shews. *kuš-šá* = *nâḫu*, 'to repose', is an error to be removed from the lexicons.]

3. IV R. 20 obv. 5.

4. IV R. 20 no. 2 rev. 7; 28 no. 1 rev. 20; 17 *b* 4.

5. CT. XVI 4, 155. A variant has *lil-lá-e-ne ki-el-e-ne*, CT. XVII 48 l. 163.

6. Ibid. 11 *b* 56 f. The same construction in 34, 222 with the first *ennaš* omitted.

CHAPTER XI

Adverbs.

Ordinary adverb.

§ 240. The ordinary qualifying adverb is formed by means of the suffix *šú* attached to adjectives and has been discussed in § 88. Other examples are; *dingir lú-gál-lu dumu-a-ni-šú šu-bar-zid-zid-dé búr-e-eš* (sic!) *ša-ra-da-gub*, 'The god of the man for his son to accomplish faithfully the absolution humbly stands before thee'[1]. *ǧul-li-eš=ḫadiš*, 'gladly'[2], *ul-li-eš ǧu-mu-un-sà-a*, 'Joyfully he named me'[3].

Various simple adverbs.

§ 241. Other adverbs are: *a-dím*, 'so, thus', (*ki-am*, *kî*). *a-dím mu-un-tíl-li-en-ne*, 'thus they accomplish'[4]. *egir-bi*, 'afterward', 'at last', Gud. Cyl. B 24, 17. *egir-bi* 'behind'; *egir-bi galu-ra us-sa*, 'from behind they stand against the man'. *a-ba*, 'and then'; *é-a-ni nig ud-ul-li-a-ta ba-dū a-ba ba-sun*, 'her temple which was built since ancient days and then had been destroyed', SAK. 214 d) 15-6. *á-ba giš-ne-gar*, 'and then he made sacrifices (?)'[5].

Interrogative adverb.

§ 242. The interrogative adverb for 'where'? and 'when'? is *me*, evidently identical with *me* the interrogative adjective *me* (p. 111)[6].

1. IV R. 17 *a* 38; *bur* = *ašru*, is connected with the root *bul*, 'to tremble with fear.'

2. V R. 62 *a* 39.

3. Ibid. 43.

4. SBH, 31, 21.

5. Gud. Cyl. A 17, 26.

6. Notice that the interrogative adjective is translated by *ia̯u* and the adverb by *ia̯nu* 'where?'

The simple form *me-e* only in syllabars. *me-a za-e me-en*, 'where art thou'? *me-a-e-ne*, 'where are they'[1]. Strengthened by *ta* the form becomes *me-a-ta; me-a-ta mà-e ĝen*, 'where am I truly'? The variant *ma-a-a* occurs in *ma-a-a di-di-in*, 'whither shall I go?'[2] *uku-zu ma-a-a ni-lâĝ-eš*, 'Thy people, whither have they taken them?'[3] Strengthened by *bi* the form becomes *me-a-bi; imin-bi me-a-bi ù-tu-ud-da-a-meš*, 'The seven, where have they been born'[4]? Also *ma-a-bi* occurs in *ma-a-a-bi ud-me-na-dim*, 'Where as in the days of long ago?'[5]

Strengthened by the element *en-na, en*, 'up to', 'unto', arose the form *me-en-na, me-en*, 'how long?', 'until when?' (*adi mati*). *me-en-na gašan-mà i-de-zu nigin-na-ge*, 'How long, Oh my lady, is thy face turned away?'[6] *me-na túg-mal ĝu-mu-ra-ab-bi*, "'When repose?' may he speak unto thee"[7].

This form so far lost the force of the element *en* that the element *šú* is attached; *me-na-šú*, 'how long?'[8]

1. These two constructions are slightly different. In the former the independent form of the pronoun is employed with the verb *me*, 'to be'. In the second case *me-a* is treated as a noun with possessive suffix.
2. SBP. 78. 5.
3. SBH. 110, 35.
4. IV R. 15 *b* 19.
5. SBP. 78, 5.
6. IV R. 29** rev. 7.
7. Ibid. 18 *b* 13.
8. SBH. 45, 37.

A SELECTION OF TEXTS

I

The Dream of Gudea[1].

Col. I

(1) *ud an-ki-a nam tar-ra-da*[2] (2) *šir-bur-la-ki-e me-gal-la sag-an-šú mi-ni-ib-ila*[3] (3) *dingir en-lil-e en dingir nin-gir-su-šú igi-zid-mu-ši-bar.* (4) *uru-me-a nig-dù sig-nam-è* (5) *šag tig-bi nam-gi* (6) *šag*[4] *dingir en-lil-lá tig-bi nam-gi* (7) *šag-tig-bi nam-gi*

(1) When in determining fate in heaven and earth (2) he exalted Lagash with great decrees, (3) Enlil upon the lord Ningirsu looked faithfully. (4) "In my city propriety exists not. (5) The waters return not to their bank, (6) the waters of Enlil return not to their bank, (7) the waters return not to their bank,

(8) *a-gè en nam-mul ni-il-il* (9) *šag dingir en-lil-la-ge id idigna-ám a-dug-ga nam-ara.* (10) *é-e lugal-bi gù-ba-de* (11) *é-ninnū an-ki-a sig-è mu-ag-ge*[5]

(8) the high flood gleams not full of strength, (9) the waters of Enlil like the Tigris flow not with fresh water. (10) The temple its king shall proclaim, (11) Eninnū in heaven and earth he shall cause to arise in splendour."

1. Cylinder A I-VII, 7.

2. *da* circumstantial § 98.

3. *sag-il*, 'to exalt', compound verb with direct object § 204. Compare Cyl. B 16. 3, *é-e me-gal-la sag-mi-ni-ib-il*, 'the temple according to great decrees he erected'.

4. *šag*, 'waters, flood', from the root *šeg*, 'to rain'. The 'waters of Enlil' refer to the canal which supplied Lagash from the Tigris, in modern Arabic the *Shatt-en-Nil*, and referred to in the date of the 33rd year of Hammurabi as the *šag-gi a-ra-a d.en-lil-lá*, 'bringing the floods of Enlil', Poebel, no. 10, and see his note, page 63. His translation is perfectly correct.

5. For the indication of the future v. § 224.

(12) *pa-te-si galu giš-pi-túg*[1]*-dagal-kam*[2] *giš-pi-túg ni-mal-mal.* (13) *nig-gal-gal-la šu-mi-ni-mú-mú*[3]. (14) *gud-dú máš-dú-du*[4] *si-im-sá-sá-e*[5]

(12) The patesi who is a man of vast understanding, exercised understanding. (13) Great things he burnt as offering. (14) Seemly oxen and kids he caused to be brought directly.

(15) *sig nam-tar-ra*[6] *sag-mu-ši-ib-il.* (16) *é azag dū-dé tig-bi mu-ši-ib-zig*[7] (17) *lugal-ni-ir ud-dé maš-giga-ka* (18) *gù-de-a en dingir*$_{nin-gir-su-ra}$ *igi mu-ni-duğ-ám* (19) *e-a-ni dū-ba mu-na-dúg* (20) *é-ninnū me-bi gal-gal-la-âm* (21) *igi-mu-na-ni-gar.*

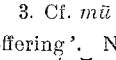
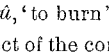
(15) He exalted the brick of destiny. (16) To build the holy temple he elevated it toward him (i. e., Ningirsu). (17) Unto his lord during the day and at midnight (18) Gudea unto the lord Ningirsu gazed. (19) He commanded him concerning the building of his temple, (20) upon Eninnu whose decrees are great (21) he looked.

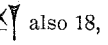
(22) *gù-de-a šag-ga-ni sud-du-âm* (23) *dúg-e mi-ni-kuš-šá* (24) *ga-na ga-na-ab-dúg ga-na ga-na-ab-dúg* (25) *dúg-ba ğa-mu-da-gin.* (26) *sib-me nam-nun-ni sag-ma-ab-sĭg* (27) *nig maš gig-ge ma-ab-túm-a-mà*[9] (28) *šag-bi nu-zu.* (29) *dagal-mu*[10] *ma-mu-mu ga-na-túm.*

(22) Gudea whose heart is profound (23) sighed these words, (24) "Verily, verily I will speak, verily, verily I will speak, (25) with this command[8] I will go. (26) A shepherd am I, unto me hath one given majesty. (27) That which midnight hath brought unto me — (28) its meaning I understand not. (29) Unto my mother my dream verily I will report.

1. *giš-pi-túg*, also *giš-túg-pi* (Br. 5721), a compound of three elements *pi-túg* = 'having ears' and *giš*, 'understanding'. A word *giš*, 'understanding', must be assumed to explain *giš-tug* = *šemû*, 'to hear, comprehend'. For the reading *giš-pi-túg*, cf. SAK. 64 f) II 5, *alan-e nin-mu giš-pi-túg-ga-ni-a*, 'the statue which my lady has heard (i. e., accepted)'.

2. Cf. § 137.

3. Cf. *mū* =  = *ḳamû*, 'to burn', and the variant  = *ikribu*, 'offering'. Notice the dative object of the compound verb *šu-mú-mú, Babyl.*, II 72.

4.  also 18, 7 in *máš-dú-du* and Cyl. B 6, 2 in *me-dú-du*, cf. § 153, (augment *du.*)

5. See § 22), (for independent ending, *e*).

6. § 78.

7. Cf. SBP. 92, 11 *tig-zig-ga-ám*, 'when he lifts his head'. Cf. also Cyl. B. 11, 17.

8. Referring to lines 19-20.

9. Notice the choice of the postfix to indicate the dative of the first person; the subjunctive after a verb of thinking is indicated by *a*, see § 221.

10. Sic! where we expect *dagal-mu-ra*.

Col. II

(1) *ensi azag-zu me-te-na-mu* (2) *dingir nina SAL + KU dingir sirara-(ki)*[1]*-ta-mu* (3) *šag-bi ĝa-ma-pad-dé.* (4) *má-gúr*[2]*-ra-na gĭr nam*[3]*-mi-gub* (5) *uru-ni nina-(ki)-šú íd nina-(ki) gin-a má mu-ni-rig.* (6) *íd bil ĝul-la-e kùr tur ni-si-il-e* (7) *ba-gá é íd bil-lá a-e im-ti-(g)-a ta* (8) *nig-giš ne-tag a-mūš ni-de-(b)* (9) *lugal ba-gá-ra mu-na-gin sub mu-na-tùm* (10) *ur-sag ug-zig-ga gab-šu-gar nu-tuk* (11) *dingir nin-gir-zu abzu-a[ta]*[4] (12) *nibru-(ki)-a nir-gál-[e]* (13) *ur-sag ma-a dúg šu-zid ga-mu-ra-ab-gar.* (14) *dingir nin-gir-zu é-zu ga-mu-ra-dū.* (15) *me šu-ga-mu-ra-ab-dú.* (16) *SAL + KU-zu dumu erida-(ki)-gi tud-da* (17) *nir-gál*[5] *me-te-na nin ensi dingir-ri-ne-ge* (18) *dingir nina SAL + KU dingir sirara-(ki)-ta mu* (19) *gĭr-bi ĝa-ma-mal-mal*

(1) My prophetess instructed in what is proper, (2) my Nina, the sister who is goddess in Sirara, (3) verily its meaning will announce unto me". (4) In her boat she embarked not. (5) In her city Nina, upon the river flowing at Nina, she caused her boat to remain. (6) The river bright and glad, morning and evening rejoiced. (7) In the Baga, house of the bright river, where water is taken, (8) a sacrifice he made, pure water he poured out. (9) Unto the lord of Baga he went, a prayer he brought unto him. (10) "Hero, raging panther, whom none can oppose, (11) Oh Ningirsu, who (arises) from the nether sea, (12) in Nippur thou art glorious. (13) Oh hero, what command shall I perform for thee faithfully? (14) Ningirsu, thy house I will build for thee. (15) The decrees fittingly I will perform for thee. (16) Thy sister, the child whom Eridu created, (17) wise in what is fitting, lady prophetess of the gods, (18) my Nina (thy) sister, goddess in Sirara, (19) may she embark."

(20) *gù-de-a-ni giš-ba-tuk-am* (21) *lugal-a-ni zūr-zūr-rá-zu-ni gù-de-a-aš*[6] (22)

(20) Gudea was heard. (21) His prayer from Gudea, (22) his king, the lord

1. Cf. CT. XV 22, 6.

2. REC. 220. The loan-word *ma-kùr-ru* indicates that the original Sumerian word was *má-kur;* the meaning of *kur, gur* in this expression is unknown, cf. ZA. XX 450.

3. The negative *nam* for *nu* is difficult here; cf. also col. IV, 3. It cannot be explained as indirect discourse for the meditation of Gudea ceases at line 3.

4. Cf. K. 8531 obv. 3 (Hrozny, *Ninib*, Taf. II).

5. For *nir-gál* in the sense of 'wise, knowing', cf. *nir-gál zu*, a title of Ašurbanipal, IV R 17 *b* 55; AL[3]. 136, 34 etc., and the synonym *azag-zu* above, line 1.

6. § 89.

en dingir nin-gir-zu-ge šu-ba-ši-ti[1] (23) *é ba-gá-ka éš-éš ni-aga.*

(24) *pa-te-si é dingir gà-tum-dug-šú ki-nad-a-ni*[2] *ba-gin.* (25) *nig-giš ne-tag a-mūš ni-de-(b)* (26) *azag dingir gà-tum-dug-ra mu-na-gin* (27) *zūr-zūr mu-na-bi.* (28) *nin-mu dumu an azag-gi tud-da* (29) *nir-gál me-te-na ana sag-zig*

Ningirsu received. (23) In the house Baga he performed sacred rituals. (24) The patesi to the temple of Gatumdug, her chamber of repose, went away. (25) Sacrifices he made, pure water he poured out. (26) Unto the sacred Gatumdug he went. (27) [This] prayer he spoke to her. (28) "Oh my lady, child whom sacred Anu created, (29) wise in what is fitting, eminent in heaven,

Col. III

(1) *kalam-ma til-la* (2) *šir-rá-zu*[3] *uru-na* (3) *nin dagal šir-bur-la-(ki) ki-gar-ra-me.* (4) *igi-uku-šú ù-igi-bar-ra-zu ni a ĝen-gál-la-ám* (5) *šul-zid galu igi-mu-bar-ra-zu nam-til mu-na-sud.* (6) *dagal nu-tuk-me dagal-mu zi-me* (7) *a nu-tuk-me a-mu zi-me* (8) *a-mu šag-ga šu-ba-ni-gùg unu-a*[4] *ni-tud-zu*[4] (9) *dingir gà-tum-dug-mu azag-zu dug-ga ám* (10) *gig-a ma-ni-nad* (11) *giš gir-gal-mu me zag-mu mu-uš.* (12) *gibil bar-a gal-la dū-a-me* (13) *zig-šag mu-ši-ni-gál,* (14) *an-dûl dagal-me giš-gig-zu-šú* (15) *ni ga-ma-ši-ib-teg* (16) *šu-maĝ-za sa-ga á-zid-da-bi*

(1) giving life to the land (of Sumer), (2) enlightener of her city (3), lady, mother who founded Lagash art thou. (4) If thou lookest upon the people there is abundance in plenty. (5) The pious hero whom thou lookest upon — life is lengthened unto him. (6) A mother I have not, my mother thou art; (7) a father I have not, my mother thou art. (8) My father made evil (his) heart (against me); in the great chamber thou hast nurtured me. (9) Oh my Gatumdug, thou art wise in goodness. (10) If in the night I recline myself, (11) my great sword thou art; at my side thou standest. (12) With a shining torch... thou. (13) The breath of life thou createst for me. (14) The protection of a mother art thou. Thy shadow (15) I reverence. (16) With thy mighty hand whose faithful power is supreme,

(17) *nin-mu dingir ga-tum-dug mà-ra ĝa-mu-u-sŭb* (18) *uru-šú ni-gin-e iskim-*

(17) Oh my lady, Gatumdug me thou wilt make humble. (18) Unto the

1. § 198.
2. For *ki-nad*, 'chamber of repose', v. Radau, *Miscel.*, no. 2, 31.
3. Literally, 'knower of light'.
4. According to Th.-Dangin both signs are uncertain.

mu ĝe-šàg (19) *kùr-a-ta*[1] *il-la nina-(ki)-šú* (20) *ú-dúg-šàg-ga zu igi-šú*[2] *ĝa-ma-gin* (21) *alad-šàg-ga-zu gĭr-a ĝa-mu-da-gin* (22) *ga-na ga-na-ab-dúg* (23) *ga-na ga-na-ab-dúg* (24) *dúg-ba ĝa-mu-da-gin* (25) *dagal-mu ma-mu-mu ga-na-tùm* (26) *ensi azag-zu me-te-na-mu* (27) *dingir nina SAL + KU dingir sirara-(ki)-ta-mu* (28) *šag-bi ĝa-ma-pad-dè.* (29) *gù-de-a-ni giš-ba-tuk-àm.*

city I will go. May my omen be favorable. (19) Unto Nina who rises above the world (20) may thy good genius go before me. (21) May thy good angel go at (my) heel. (22) Verily, verily I will speak; (23) verily, verily I will speak. (24) With these words I will go. (25) Unto my mother my dream I will bring. (26) My phrophetess, wise in what is fitting, (27) my Nina, the sister, goddess in Sirara, (28) its meaning verily will reveal." (29) Gudea was heard.

Col. IV

(1) *nin-a-ni zūr-zūr-rá-zu-ni* (2) *gù-de-a-aš azag dingir gà-tùm-dug-gi šu-ba-ši-ti-(g).*

(1) His lady, (2) holy Gatumdug received from Gudea his prayer.

(3) *ma-gúr-ra-na gĭr nam-mi-gub* (4) *uru-ni nina-(ki)-šú kar nin-(ki)-na-ge má ne-uš.* (5) *pa-te-si-ge kisal dingir sirara-ta-ka sag an-šu mi-ni-il* (6) *nig-giš ne-tag a-muš ni-de-(b)* (7) *dingir nina mu-na-gin sub mu-na-tùm* (8) *dingir nina nin en*[3] *nin me an-kal an-kal-la*[4] (9) *nin dingir en-lil-dim nam tar-tar-ri* (10) *dingir nina dúg-ga-zu zid-dam* (11) *sag-bi-šú è-a-àm* (12) *ensi dingir-re-ne me* (13) *nin kùr-kùr-ra me ama dùg-mu ud-da ma-mu-da* (14) *šag ma-mu-da-ka galu àš-àm an-dim ri-ba-ni*

(3) In her boat she embarked not. (4) At her city Nina, unto the quay of (the city) Nina, she left the boat fixed. (5) The patesi in the court of the goddess of Sirara lifted (his) head heavenward. (6) A sacrifice he made, pure water he poured out. (7) Unto Nina he went, a prayer he brought. (8) "Oh Nina lady of priestly rites, lady of precious decrees. (9) Oh lady like Enlil deciding fates, (10) Oh Nina, thy word is faithful; (11) above all it excels. (12) Prophetess of the gods art thou, (13) mistress of the lands art thou. Oh mother let me relate now the dream. (14) The meaning of the dream (I know not). There was a man — like heaven (was) his form,

1. Cf. Gudea I 3, 2, and for *ta* of comparison § 108.
2. Cf. *igi-šú mu-ra-gin*, 'he goes before thee', SBP. 282, 20.
3. Cf. *dingir nina nin en-na-ge*, Déc. ép. XLIV, Stèle of Eannatum 1, 7.
4. § 124. (Plural by repetition).

(15) *ki-dim ri-ba-ni* (16) *a-dè sag-gà-ni-šú dingir-ra-ám* (17) *á-ni-šú dingir imir-dugud-(mušen)-dam* (18) *sig-ba-ni-a-šú a-ma-ru-kam* (19) *zid-da ĝub-na ug ni-nad-nad* (20) *è-a-ni dū-da ma-an-dúg* (21) *šag-ga-ni nu mu-zu.* (22) *babbar ki-šar-ra ma-ta-è* (23) *sal áš-ám a-ba me-a-nu a-ba me-a-ni* (24) *sag-gà è ki ḳinda mu-ag* (25) *gi dub-ba azad-dè-a*[1] *šu-im-mi-duĝ* (26) *dub mul*[2] *dug-ga im-mi-gál*

(15) like earth was his form; (16) as to the crown of his head a god was he; (17) at his side was the storm bird; (18) at his feet was the hurricane; (19) at his right and at his left a panther lay. (20) He commanded me to build his temple. (21) His meaning I understand not. (22) The sun arose from the world. (23) There was a woman, who was it not, who was it? (24)... she made. (25) The sacred stylus she held in her hand. (26) She possessed the tablet of the good stars.

Col. V

(1) *ad im-dà-gi-gi.*

(2) *min-kam ur-sag-gà-ám* (3) *á-mu-gur li-um zagin šu-im-mi-duĝ* (4) *é-a giš-ĝar-bi im-mal-mal* (5) *igi-mu-šú dussu azag ni-gub* (6) *giš*ù-šub *azag si-ib-sá* (7) *sig nam-tar-ra giš*ù-šub-ba *ma-an-gal* (8) *a-am zid-da igi-mu gub-ba* (9) *ti-BU (mušen) galu-a ud-mi-ni-ib-zal-zal-e* (10) *dùr á-zid-da lugal-mà-ge ki-ma-gûr-gûr*[3]*-e*

(1) She counselled with herself.

(2) Secondly there was a strong man; (3)... a tablet of lapis lazuli he held in his hand. (4) For the temple a plan he made. (5) Before me an holy head-basket he placed; (6) the holy mould he arranged. (7) The brick of fate in the mould he made. (8) By the sacred... placed before me (9) the... bird brought morning light to men. (10) An ass crouched at the right of my lord.

(11) *pa-te-si-ra dagal-ni dingir nina mu-na-ni-ib-gi-gi* (12) *sib-mu ma-mu-zu mà*[4] *ga-mu-ra-búr-búr* (13) *galu an-dim ri-ba ki-dim ri-ba-šú* (14) *sag-gà-šú dingir á-ni-šú* (15) *dingir imir-dugud (mušen)*[5] *sig-ba-a-ni-šú a-ma-ru*[5] (16) *zid-da ĝub-na ug ni-nad-*

(11) The patesi his mother Nina answered. (12) "My shepherd thy dream I will interpret for thee. (13) As for the man in form like heaven, in form like the earth, (14) as to his head a god, at his side (15) the storm bird, at his feet the hurricane, (16)

1. § 50.
2. *MUL* = AN written *four* times, cf. 5, 23; 9, 10.
3. Cf. 𒄑 with value *gur* (?) = *ḳadādu* and *HAR* = *ḳiddatu*, SBH. 84, 23.
4. Sic! we expect *me-e*, status rectus.
5. The text adds *šú!*

nad-a[1] (17) *šeš-mu* ^{dingir}*nin-gir-zu ga-nam-me-ám* (18) *éš é-ninnū-na dū-ba za-ra ma-ra-an-dúg* (19) *babbar ki-šar-ra ma-ra-ta-è-a* (20) *dingir-zu* ^{dingir}*nin-giš-zid-da babbar-dim ki-ša-ra ma-ra-da-ra-ta-è* (21) *ki-el sag-gà è ki-ḫinda mu-aga* (22) *gi-dub-ba azad-dè-[a] šu-ne-duḫ-a* (23) *dub mul-dug-ga ne-gál-la-a* (24) *ad im-da-gi-a* (25) *SAL + KU-mu* ^{dingir}*nidaba ga-nam-me-ám.*

at whose right and at whose left a panther lay, (17) verily my brother Ningirsu it is. (18) Thee he has commanded the building of the abode of his Eninnu. (19) The sun which arose from the world (20) is thy god Ningišzidda; like the sun from the world he arose for thee. (21) The maiden who... made, (22) who in her hand held the sacred stylus, (23) who possessed the tablet of the favorable stars, (24) who counselled with herself, (25) verily it is my sister Nidaba.

Col. VI

(1) *é-a dū-ba mul azag-ba* (2) *gù-ma-ra-a-de* (3) *min-kam-ma ur-sag-ám á-mu-gúr* (4) *li-um zagin šu-ne-duḫ-a* (5) ^{dingir}*nin-dub-kam é-a giš-ḫar-ba*[2] *im-mi-sǐg-sǐg-gi* (6) *igi-zu-šu dussu azag gub-ba ù-šub azag si-sa-a* (7) *sig nam-tar-ra ù-šub-ba gál-la* (8) *sig-zid é-ninnū ga-nam-me-ám* (9) *a-am zid-da igi-zu gub-ba* (10) *ti-BU-(mušen) gulu-a ud-mi-ni-ib-zal-a-šú* (11) *é dū-dè igi-zu ù-dug-ga nu-ši-tur-tur.*

(1) By the bright star she (2) announced unto thee the building of the temple. (3) In the second place there is the strong man... (4) who held in his hand a plate of lapis lazuli; (5) it is the god Nindub. He fixes for thee the plan of the temple. (6) The sacred head-basket which was placed before thee, the sacred mould which was arranged, (7) the brick of fate which was in the mould, (8) verily the holy brick of Eninnu it is. (9) As for the holy... placed before thee (10) in which the bird... brings the light of dawn to men, (11) (it means) pleasant things shall not prevent thee from building the temple.

(12) *dŭr*[3] *á-zi-da lugal-zag-ge ki-ma-ra-gûr-gûr-a-šú* (13) *zi-me é-ninnū [šú]... dím ki-im-ši-gûr-e* (14) *na-ga-ri na-rig-mu ḫen-KU* (15) *gir-zu-(ki) é-sag ki šir-bur-la-(ki)-šú gǐr-zu ki-ni-ne-*

(12) As for the ass which crouched at the side of thy lord, (13) it is thee; — in Eninnu — like... thou crouchest. (14) May mason *provide* my purification. (15) In Girsu in the sanc-

1. § 223. The text has here *sà* REC. 35, evidently an error.
2. Sic! we expect *bi*, cf. 5, 4. Possibly a case of vowel harmony.
3. *anšu-dun.*

uš (16) *é-nig-ga-za dup*[1] *ù-mi-gur giš ù-ma-ta-gar* (17) *lugal-zu* ^{giš}*gi-nar ù-mu-sá* (18) ^{anšu}*du(n)-úr*[2] *ù-ši-lal* (19) ^{giš}*ginar-bi azad-dé zagin-na šu-ù-ma-ni-tag* (20) *ti mar-urú-a ud-dím ni-è* (21) ^{dingir}*kar-á*[3] *nam-ur-sag-ka sal-ù-ma-ni-dúg*

tuary of the land of Lagash thou shalt set thy foot. (16) In thy treasure house change the tablets (of accounts), remove therefrom wood. (17) *For* thy king prepare a chariot. (18) The ass yoke thereto. (19) The sacred chariot with lapis lazuli adorn. (20) The quiver like daylight shall shine. (21) The divine sword of heroism adorn.

(22) *šu-nir kenag-ni ù-mu-na-dím* (23) *mu-zu ù-mi-šar* (24) *balag kenag-ni ušumgal kalam-ma* (25) *giš gù-sílim mu-tuk nig-ad gi-gi-ni* (26) *ur-sag nig-ba-e kenag-ra*

(22) His sacred emblem make, (23) thy name write thereon. (24) His beloved lyre, the *ušumgal* of the land, (25) instrument which has a sweet sound, which gives counsel, (26) unto the hero who loves gifts,

Col. VII

(1) *lugal-zu en* ^{dingir}*nin-gir-zu* (2) *é-nin-nú* ^{dingir}*imir-dugud(mušen) bàr-bàr-ra ù-mu-na-da-tur-ri* (3) *tùr-dúg-ga-zu maĝ-dúg-ga-ám šu-ba-a-ši-ib-ti-(g)* (4) *en-na šag an-dím sud-du-ni* (5) ^{dingir}*nin-gir-zu dumu* ^{dingir}*en-lil-lá enim za-ra ma-ra-ZID-gá-e* (6) *giš-ĝar é-a-na ma-ra-pad-pad-dé* (7) *ur-sag-e me-ni gal-gal-la-ám šu-ma-ra-ni-ib-mú-mú*

(1) thy king the lord Ningirsu, (2) in Eninnu of the glorious storm bird cause to be brought in. (3) Thy little words as great words he has received. (4) Inasmuch as he whose heart is profound as heaven, (5) Ningirsu the son of Enlil *appeases* thee with (his) word, (6) and reveals unto thee the plan of his temple, (7) the hero whose decrees are great has blessed thee."

1. Th.-Dangin, *kišib*, 'seal'.
2. I. e., *dur*.
3. *kar-á*; cf. *á-kar* = *karru*, sword, Br. 6577.

II

Incantation service to the Sun God in the 'House of Washing' for a king in affliction[1].

OBVERSE, COL. I

1. *én : dingir$_{babbar}$ kùr-gal-ta*[2] *è(n)-na-zu-šú*	1. Incantation : Shamash in thy rising from the great mountain,
3. *kùr-gal kùr-dig-ta*[2] *è(n)-na zu-šú*	3. In thy rising from the great mountain, the mountain of the dead,
5. *dù-azag ki nam-tar-tar-ri-e-ne-*[3] *(ta) è(n)-na-zu-šú*	5. In thy rising from Dū-azag, place of the Fates,
7. *ki-šú an-ki*[4] *ur-bi lál-a-ta an-ùr-ta*[2] *è(n)-na-zu-šú*	7. In thy rising from the foundation of heaven, where heaven and earth are joined together,
9. *dingir gal-gal-e-ne sá-da ma*[5]*-ra-ab-làg gi-eš*[6]	9. The great gods hasten unto thee for judgment.
11. *dingir$_{a-nun-na-ki-e-ne}$ eš-bar bar-ra ma-ra-ab-làg-gi-eš*	11. The earth spirits hasten unto thee for the rendering of decision.
13. *nam-lú-gál-lu uku zag-til-la-bi-šú ĝar-da ma-ra-ab-aga-eš*	13. Humanity, the people unto their whole extent wait for thee.
15. *máš anšu-gar-túg-a*[7] *nig-ùr-tab-tab-ba*	15. Small stock and beasts of burden, (those) which are four footed,
17. *giš-šir-gal-zu-šú igi ma-ra-ab-duĝ-duĝ-eš*	17. Toward thy light open their eyes.
19. *dingir$_{babbar}$ gal-zu maĝ ad-gi-gi-imi-te-en-na me-en*	19. Shamash, wise and mighty, thine own counsellor art thou.

1. Text in V R. 50-51. Fragmentary duplicates in GRAY, *Šamaš*.

2. K. 4872 and both duplicates have *um-ta* after *kùr-gal-ta*, the Semitic line does not translate *um-ta*, which appears to be a late gloss, i. e. Semitic *ûmu* and the postfix *ta*, 'at day break'.

3. The personal pl. *e-ne* (§ 125), shews that the Sumerians regarded the "fates" as deities.

4. K. 5135, *ki-a*.

5. K. 4986, *im-ma*.

6. *eš* employed throughout this inscription for the present tense, a late and false construction.

7. The *gar-túg* of oxen, TSA. 31 obv. I; cf. *anšú gar-túg-bi il-a-da*, 'that the asses bear their saddle', so TH.-DANGIN for Gud. Cyl. B 15, 12. Here *gar-túg* is untranslated in the Semitic version.

21. *dingir$_{babbar}$ mas-su(g)*[1] *maĝ sá-kud an-ki-da me-en*	21. Shamash mighty leading goat, judge of heaven and earth art thou.
23. *nig šag-ta-ni mal-mal-ka šu-[dè-en-] di-dúg*	23. That which is in his heart may he speak.
25. *[sīg-]sīg-ga nigin nam-lú-gál-lu-ge šu a-ma-[ra-ab-]gi-gí*	25. The soul of life of all peoples verily turns unto thee.
27. *[galu]-nig-erim e-gir*[2] *ne-ib [dib-dib-a?]*	27. He, whom the wicked stealthily (?) seized upon?
29. *[nig]-zid nig-si-sá bar-ta ne-ib-aga-[a]*[3]	29. From whom justice and righteousness they have put aside,
31. *galu lú-šag-aga-a galu lú šă-a-túg-dúg-ga*	31. Who (is) disgraced and humiliated,
33. *galu nig-nu-un-zu-a-ra*[4] *sag-ba an-di-ib-dúg-a*	33. Whom, when he knew nothing of it, they have cursed,
35. *galu igi-nu-un-duĝ-a-ra*[4] *gab-an-da-ri(g)-a*	35. Whom, when he looked not, they possessed,
37. *galu nam-tar-ra*[5] *šu-ne-in-dib-ba*	37. Whom the demon of fate has seized,
39. *galu á-sīg-a*[5] *šu-ne-in-dib-ba*	39. Whom the demon of disease has seized,
41. *galu utug-ĝul-gál-e muĝ-na an-ši-in-si-ga*	41. Against whom the evil *Utukku* hurled himself,
43. *galu a-lal-ĝul-gál-e ki-nad-a-na ši-in-dul-la*	43. Whom in his bed the evil *Alū* covered,
45. *galu gidim-ĝul-gál-e giga ba-an-da-ri(g)-a*	45. Whom at night the evil ghost overwhelmed,
47. *galu gál-lá gal-e sag-giš ba-ni-in-sig*[6]	47. Whom the evil *gallu* assaulted,
49. *galu dingir-ĝul-gál-e á-šu-gĭr-bi in-da-ri(g)-a*	49. Whose limbs the evil god affrayed,
51. *galu maškim-ĝul-gál-e munšub ne-in-zig-zig*[7]	51. Whose hair the evil cowering demon made stand on end,
53. *galu dĭm-me šu-ĝa-za*[8] *ba-an-da-gar-ra*	53. Whom the *Labartu*-demon possessed with a seizing hand,

1. *sug*, 'leading, chief'; same root as *sag*; cf. *máš-sag*, *Bab.* III 77, l. 9.

2. *egir* = *arkatu;* the Semitic version has *ár-UD*, also K. 4654 obv. 4, perhaps an error for *ár-kat* .

3. Semitic *te-bi-NUN*, so also K. 4922 obv. 1.

4. Vide § 82.

5. Oblique case is wrongly employed here for the subject. *a* is probably due to vowel harmony in both cases. K. 5135 obv. 34 has *nam-tar-ri*.

6. Var. K. 3138 obv. 3, *ra*.

7. § 55 *b*).

8. § 55 *a*).

55. *galu dĭm-me-a šu*[1]*-ba-an-da-ri(g)-a*	55. Whom the *Labaṣu*-demon overwhelmed,
57. *galu dĭm-me-gíd sa-ba-an-dub*	57. Whom the seizing demon fastened upon,
59. *galu ki-el lil-lá igi ba-an-ši-kar*	59. Whom the maid of the wind chose,
61. [*ur*]*-sag*[2] *ki-el lil-lá šugubra ba-an-dib-bi-eš*[3]	61. Strong man whom the maid of the wind pressed to the breast,
63. *galu iskim-ĝul ba-an-díb*[4]*-ba*	63. Upon whom the evil sign lingers[5],
65. *galu nam-erim-ma šu-ne-in-lal-e*[6]	65. Whom a curse has bound,
67. *galu ka ĝul-gál-e nam-ne-in-tar-ru-da*	67. Whom the evil mouth has cursed,
69. *galu eme ĝul-gál-e aš-bal mu-un-na-ab-dúg-ga*	69. Whom the evil tongue has enthralled,
71. *galu igi-ĝul-gál-e igi-ĝuše ba-an-ši-ib-il-la*	71. Whom the evil eye has cast angry gaze upon,
73. *galu ùĝu-ri-a*[7] *sa-bi*[8] *ba-an-sìr-ri*	73. Whom a spook has enchained,
75. *galu nig-aga-a dug(a) ne-in-dib-dib-bi*	75. Whom a sorcerer has bound with words,
77. *d.babbar nam-til-la-bi za-e-da á-mu-un-da-an-gál*[9]	77. Oh Shamash, the life of these by thee is given.
79. *eme ĝa-mun mu-(n)-áš-dím si-ba-ni-ib-sá-e*	79. (The peoples) of all languages[10] as (a people) of one language thou guidest.

1. K. 3138 obv. 11, omits *šu*.

2. Vars. *galu*.

3. Sic! Both variants have *eš*, possibly for infixed *ši* thrown to the end to indicate a dependent phrase; v. § 202.

4. *GIL; díb* provisional reading for *gil* = *parāku*, 'restrain, annul'; for the complement *ba* cf. *sag-ba-an-dib-ba* = *iprik*, 'he halted, delayed', CT. XVII 31, 3, and for *sag-GIL* (*díb*) = *naparkû*, 'cease, come to an end', v. KING, CHRONICLES II 12, 9 and *Bab.* II 129. *parāku* 'halt, restrain', IV[1], *naparkû*, 'restrain oneself cease', is expressed by *gil* only in the sense of 'annul' JOHNS, *Deeds and Documents* 302. In the sense of 'restrain', the reading of *GIL* seems to be *dib*.

5. Literally, 'restrains itself'.

6. Sic! not *a* which we expect. Add this passage to MEISSNER, SAI. 5231.

7. Loan-word *ruḫû* 'spook', 'one who casts *ri(g)* poisonous spittle *uĝ u*'. Cf. § 62.

8. K. 3138 rev. 11 omits *bi*. The form *sa-ba-an-sìr* is original.

9. Var. *ba-an-gál*, (K. 3138 rev. 13) = *ib-ba-ši*.

10. *ĝa-mun* for *ĝan-mun*, 'totality of names', (*napḫar šumê*). For *ĝan* = *napḫaru*, cf. *gan* CT. XII 10 *a* 1. *eme ĝa-mun* = *lišan mitḫari*, 'all tongues'.

Col. II

1. [*mà-*]e ^{d}.*en-ki-ge galu ḳin-gi-a me-en*	1. I am the messenger of Ea.
3. *til-la lu-ğăl-lu pap-ğal-la*[1]*-ge mà-e mu-un-ši-in-gin-*[*ni*]	3. For the life of the agonising man me he has sent.
5. [*nig*] *en-ki-ge mu-un-ši-in-gin-na šu a-ma-ra-ni-ib-*[*gi*]	5. That which Ea has sent me I will repeat unto thee.
7. *lugal-e dumu dingir-ra-na sá-da-a-ni tar-ru-da*[2] *dúg-áš-bar-ra-a-ni bar-ra-a-ab*	7. As for the king, son of his god, his judgment render, his decision make.
9. *tu-ra nu-dug-ga bar-bi zag-sīg-ba-ni-ib*[3]	9. From sickness and illness his body separate.
11. *a azag a el-la*[4] *a sun-sun-na*[4] *muğ-na dé-a*	11. Pure water, clean water, shining water upon him pour.
13. *muğ alan nig-sag-il-la-a-ni a tú-tú-da-a-na*	13. Upon the statue of his image let water be sprinkled.
15. *a su-an-na an ta sur-ra-a*[5]	15. The water of his body from above pour out.
17. *utug-ğul a-la(l)-ğul gidim-ğul gàl-la(l)-ğul dingir-ğul maškim-ğul*	17. The evil *Utukku*, the evil *Alū*, the evil ghost, the evil god, the evil cowering demon,
18. *dingir dĭm-me dingir dĭm-me-a dingir dĭm-me-gid*	18. The *Labartu*, the *Labaṣu*, the seizing demon,
19. *galu lil-lá ki-el lil-lá ki-el ud-da-kar-ra*	19. The man of the winds, the maid of the winds, the maid of dusk,
20. *nam-tar-ğul-gál á-sīg nig-gig tu-ru nu-dug-ga*	20. The evil curse, disease, malady, sickness, illness,
21. *su lugal-e dumu dingir-ra-na a-dim ğe-im-ma-an-sur-sur-ri*[6] *bar-bi ğa-ba-an-zi-zig*[6]	21. From the body of the king, son of his god, like water mayest thou[7] pour them out, from his liver[8] seize them away.

1. The reading *pap-ğal* is established by the variant *pa-ap-ğal*, 'traveller', Pinches, *Amherst*, no. 86, obv. 4.

2. K. 4610 rev. 17 has *dúg-tar-ru-da*; K. 5135 rev. 1, *in-tar-ru-da*, possibly an error of Gray's copy.

3. *marṣa la ṭâba ina zumrišu ukkiš*. For *zag-sīg* = *ukkiš*, v. K. 3138 rev. 23 and cf. IV R. 3 *b* 52.

4. Sic! oblique ending in the accusative.

5. Cf. IV R. 16 *b* 48, and § 162.

6. Both verbs certainly active; notice the false oblique cases *lugal-e* and *bar-bi*, and the correct construction in *su galu-ka* 'from the body of the man', CT. XVI 24, 23. The Semitic has a rendering *liṣṣuru*, 'may they rush away from', a confusion of *sur* = *ṣarāru*, 'be bright', and *ṣarāru*, 'to rush'.

7. Shamash.

8. *bar* properly = *kabittu*.

22. ^{d}*babbar dúg-ga gu-la nig nu kúr-ru-[da-ni]*	22. May Shamash in whose great word nothing is altered,
24. *ud ne-e nam-tag-ga-bi ĝe-en-duĝ*[1]	24. This day loose his sin.
26. *ka nig-ĝul-dím-ma bar-šú ĝe-im-ta-gub*	26. The mouth which works evil, may it stay away.
27. *dingir lugal-la-ge nam-maĝ-zu ĝen-ib-ba*[2]	27. May the god of the king speak of thy greatness.
28. *lugal-bi ka-sil-zu ĝe-en-si-il-la* (sic!)	28. May this king chant thy praise.
29. *ù mà-e galu-tù-tù arad-zu ka-sil-zu ga-an-si-il-la*	29. And[3] I the priest of incantation, thy servant, will chant thy praise.
31. *én á-sīg a-dím-íd-da*[4] *ba-an-zig*	31. Incantation: The *asakku*-disease like the flood of the river one has hurled forth.
33. *bar-giš-ra ú-šim-dím edin-na ba-ra-ne-in-[tur?]*	33. Affliction like herbs in the plain it has (brought in?).
35. *a-ab-ba ki nig-[dagal-la-šú]*	35. In the sea, the wide place,
37. *á-sig-[ga?] túg-dím ba-an-dul [tu-ud-da-bi]*	37. The *asakku* has covered its spawn like a garment,
39. [...*ab?*]*-zu un-zu-ta*[5] [ ]	39. [... the fish the offspring of...]
41. *nun... ĝír-ra-bi*[6] *a-gu-la-áš ba-an-gin*	41. Its... fish unto the great waters it caused to return.
43. *šaga-bi izi mu-un-bil ĝa ba-ni-in-lám*	43. In it the fire rages, the fish it strikes with lightning.
45. *an-šú sa-par-na an-šú ba-ni-in-par*	45. In heaven his net he has thrown wide on high.
47. *mušen an-na-ge ŭg-dím im-mi-in-ra-aĝ*	47. The birds of heaven like a storm it has blown away.
49. *dár sag-gà-na*[7] *si(g)-ba*[7] *ni-in-dib*	49. The antelope it has seized by its head and its horn.
51. *sikka sikka bar-ra kùr-ra su-ŠEŠ-SUHUR ne-in-dib-ba.*	51. The he-goat and the wild mountain goat — their fleeces it has seized.
53. *am-sun edin-na-ge tig-bi*[8] *ki-ne-in-gam*	53. The wild-ox of the plain — his neck it has caused to bow down[9].

1. [*lup*]*tur*, cf. V R. 50 *b* 22.
2. CT. XVI 8, 292.
3. Semitic loan-word *ù*.
4. A Semitic construction for classical *a-id-da-dím*.
5. The Semitic version has [...] *nu-un zi-i-te ša* [...].
6. Translated by *sur-ta-ni-šu*.
7. Notice the inconsistency of referring to *dár* (= *turaḫu*) by *na* and *ba*; only *ba* is correct (§ 160).
8. So K. 4830 obv. 9. V R. 50 *b* 50 *tig-be*. Cf. § 205. (Compound cf. 2nd class).
9. Semitic *ušakniš*. Cf. § 139.

55. *nig-ùr-tab-tab-ba*[1] ^{d}*gĭr-an-na-ge ú-a im-ma-an*[2]*-da-an-šub*
57. *lù-găl-lu-bi é-ni imi-te-a-ni sa-al-ŭr-ra ne-ib-šuš*
58. ^{d}*asar-lù-dug igi-*[*im-ma-an-duĝ*] : *nig mà-e* [*zu-a-mu*] : *gin-na dumu-mu :*
59. *alan nig-sag-il-la-a-ni zid-še ki-a u-me-ni-ĝir*
61. *lugal-e muĝ-na u-me-ni-gub*
63. *igi-*^{d}*babbar-šú šu-na u-me-ni-dib*
65. *tù-tù nam-šub mú-azag-ga u-me-ni-šid*
67. *a sag-gà-na-šú u-me-ni-de*
69. *a nam-išib-ba* [*egir-bi u-me-ni-sug : mê šipti arkiš zirik*][6]
70. *šu ĝà-a-na gĭr ĝà-a-na...*]
71. *á-sīg-a-ni a-dim* [*ĝe-im-ma-an-sur-sur-ri*][7]
72. *alan*[8] *nig-sag-il-la-a-*[*ni ki-sú ĝa-ba...*]
73. *lugal-bi ĝe-*[*en-el ĝe-en-lăĝ-lăĝ*]

74. *šu-šàg-ga dingir-ra-*[*na-šú ĝe-en-ši-in-gi-gi*]
75. *šiptu : ilu šamaš dajan šamê u irṣi-tim bêl eliš u šapliš*

76. *nûr ilāni mur-te-id-du-u amelê*
77. *pa-ṭir ka-si-i mu-bal-liṭ amelê*

78. *mu-še-ti-ku* [ ]
79. [*mu-*]*uk-kiš ik-li-ti ša-kin na-mir-ti*

55. All four-footed things of the plain in the pasture it has smitten.
57. This man — his own house it has overwhelmed with a cruel net.
58. Marduk beheld it[3] : What I know[4] : go my son.

59. A likeness of his form with barley meal upon the ground design.
61. The king[5] cause to stand upon it.
63. Before Shamash take his hand.
65. The incantation, the curse, the pure oath, repeat.
67. Water upon his head pour out.
69. Water of incantation sprinkle behind him.
70. ...
71. His *asakku*-disease like water may be poured out.
72. The likeness of his image upon the earth may be [removed ?]
73. The king — may he be pure, may he be clean.

74. Into the beneficent hand of his god mayest thou restore him.
75. Incantation : Shamash, judge of heaven and earth, lord of 'the above and below',
76. Light of the gods, conductor of men,
77. Dissolving the gloom, quickening the life of men,
78. Who causest to depart ...
79. Dispelling the darkness, rendering brightness,

1. Text *ma* !
2. *an* is a simple phonetic element here.
3. Here we are to supply, "He went to his father Ea and related what the *Asakku* had done. Ea replies".
4. Supply, "Thou also knowest etc."
5. This line shews that in line 57 'this man' refers to the king.
6. Cf. IV R. 13 *b* 54, and ASKT. 75, 1.
7. Cf. ASKT. 45, 4 and above l. 21.
8. Cf. ibid. l. 5.

The Semitic section continues a few lines on the obverse and ends on col. I of the reverse, line 11 in the text of VR. 51. The king is mentioned rev. 6. I know of no duplicates by which the section can be restored.

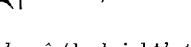
...

Reverse, Col. I

12. *lugal-e šag gīn-bi azag-ga*
14. *ia gišerin-na šag-ĝar-sag-ta im[-ta-è] imi-bi*[1]
16. *bil*[2] *gurin-na sig-ga*[3] *me-ten nam-[en-na-ge]*
18. *lugal-la lugal mu-il-la nam-lugal-la*
20. *é-a tû-a-šú tu-ra-zu-dè*
22. *d.en-ki ĝu-mu-e-da-ĝul-la* (sic!).
24. *d.dam*[4]*-gal-nun-na nin-gal zu-ab-ge mùš-me-bi ĝe-ri-ib-lāg-ga*
26. *d.asar-lù-dug šid-gal dingir-nun-gal-e-ne sag-zu ĝe-ri-ib-il-la*
28. *kin-gal-azag d.en-ki-ge a-du-šú in-ĝar-ra*
29. *nig-aga-aga-da-bi ki-bi-a mi-ni-in-ĝar-ri-eš*[5]
31. *dingir an-na an-ki-ge-e-ne e-ne-ir mu-un-na-làg-gi-eš*
33. *bara-gal-gal-la an-ki-bi-da-ge e-ne-ir mu-un-na-làg-gi-eš*[6]

12. Oh king, whose faithfulness of heart is ... pure ...,
14. The ointment of cedar which in the mountain sprang forth of itself,
16. The fulness of the shining grape, adornment of lordship,
18. Lord of the kings who bear kingship,
20. When thou enterest into the house of washing,
22. May the god Ea rejoice with thee.
24. May Damkina queen of the nether sea in her radiance make thee pure.
26. May Marduk great marshal of the earth-spirits (*Igigi*) lift thy head.
28. The great pure message which Ea created in wisdom,
29. Has turned away their deeds of sorcery from this place.
31. The lofty gods of heaven and earth hastened unto him.
33. In the great sanctuaries of heaven and earth they hastened unto him.

1. Semitic, *iriš erini ša ina kirib šadî aṣû ina ramāni-šu;* cf. K. 5248 rev. 4.

2.  = *lalû*, 'luxuriance', K. 5248 rev. 5, to be added to the lists of signs.

3. $\sqrt{sig}$ = *banû*, 'be bright'; the Semitic has translated *sîg* by *banû*, 'to create', a false explanation, v. *Bab.* II 192.

4. The texts of both versions *nin* (?). Also Semitic version *nin-ki-na*. Probably an error of an ancient copy, *nin* for *dam*.

5. Apparently plural of the neuter object *nig-aga-aga-da*.

6. For *eš* indication of the past tense v. § 225.

35. *giš-ĝar-bi azag-azag-ga-ám lāg-lāg-ga-ám* — 35. Their[1] designs are sacred and pure.

37. *a-bi-ta el-la-ám sun-sun-na-ám* — 37. With their water which is clean and bright,

38. ^{d}*a-nun-na dingir-gal-gal-e-ne imi-te-a mu-un-azag-gi-eš-ám* — 38. The heaven-spirits (*Anunakki*), great gods, themselves have purged him.

40. *igi-bi a mu-un-el-[li-eš]-ám* — 40. Before them[2] they have purged him with water.

41. *abḳal azag-ga eridug-ga-ge*[3]*-[e-ne]*[4] — 41. The holy sages of Eridu,

42. *enkum :* ditto *ibba ša eri-dug : el-la eridug-ga-ge* — 42. Enkum, the pure one of Eridu,

43. *nenkum :* ditto *ibba ša eri-dug : el-la eridug-ga-ge* — 43. Nenkum, the pure one of Eridu[5].

44. *ka-azag-gál*[6] *abzu-a gal-li-eš mu-un-dú-dú-[uš]* — 44. The priests of the nether sea have made him perfect in grandeur.

46. *šag-gad-lal eridug-ga-ge[-e-ne] gal-li-eš mu-un-dú-dú-uš* — 46. They that are clothed in the linen of Eridu have made him perfect in grandeur.

48. *é-a tú-šú lugal* ^{d}*en-ki-ra mu-un-làg-gi-eš* — 48. Into the house of washing unto the king, the god Ea, they hastened.

50. *dúg-du-dúg-ga* ^{d}*babbar en-gal an-ki-a* — 50. At the command of Shamash great lord of heaven and earth,

51. *nam-ti-la šag-dug-ga sag-e-eš ĝa-ra-ab-*sig(?)-ga* — 51. Verily life and health as a gift he has granted unto thee.

53. *lugal amar šilam azag-ga-ám* — 53. Oh king fondling of a sacred cow,

54. *é-a tú-[šú] teg-ga-da-zu-dé* — 54. When unto the house of washing thou drawest nigh,

56. *[tù* ^{d}*marduk abzu-a-ka-ta] : ina* ŢŢ*-e* ^{ilu}*marduk ša apsī.* — 56. By the incantation of Marduk of the nether sea,

57. *[*^{d}*babbar ud-de-eš ĝa-ri-ib-lāg-gi : ú-]me-šam* ^{ilu}*šamši linammir-ka* — 57. May Shamash daily make thee pure.

58. *...tùb-ba] nam-lugal-la ĝa-ba-ri-in-tùb*[7] — 58. [... in the robes] of royalty may he clothe thee.

1. Semitic *uṣuratu-šina;* it is difficult to understand to what the fem. pl. *šina* may refer. The gods are evidently referred to.

2. I. e., the gods.

3. For the derivation of *Eridu* from *eri* 'city' and *dug* 'good', v. LEANDER, *Lehnwörter*, no. 171.

4. Omitted (!).

5. These lines were misunderstood by me in *Bab.* III 6.

6. The plural *e-ne* is omitted.

7. Vide § 41 *g*).

[illegible] *bára ˹azag-ga : ina parakki elli ina aṣābi-˺ka : dúr-gar-ra-zu-dé*	60. When in the sacred chamber thou sittest,
[illegible] *šag-˹dug-ga : ...ud-de-eš] ĝe-ri-ib-šág-ga*	61. Health ... may he daily make good for thee.
[illegible] *er... : ...ka ina na-ra* (?)...	63. ...
[illegible] *d˹asar-[lù-dug...]*	64. May Marduk ...
[illegible] *d˹en-bi-lu-lu gùn-gi...*	66. May Enbilulu, who restores the land ...
[illegible] *nam-ti-la zig sú-ud-gál...*	67. Everlasting life unto thy soul [grant].
[illegible] *gi- n˹-pad-ud é-a tú-a-k[a-šú...]*	69. When into the secret chamber of the house of washing [thou comest],
[illegible] *d˹nun-úr-ra lugal nam-šib-ba-[ge...]*	71. May Ea lord of incantation ...
[illegible] *ru-bi nam-ti-la nun-[ki...]*	73. With his curse which [gives] life in Eridu [free thee ?].
[illegible] *ĝa mušen me-ten ambar-ra sak-ki-˹dib-ba]*	75. Birds and fish, the pride of the marsh land the [plague ? ...]
[illegible] *d˹id nin ab-gal...*	77. The river goddess, queen of the vast ocean [...]
[illegible] *a-ĝa-an-tum ud-šù-uš-šub sak-ki-dib* (?) ...	79. Terror (?), darkness and affliction [have seized ?].

Col. II

[illegible] *é-a ru-a è-da-[zu-de]*	21. When from the house of washing thou goest up,
[illegible] *d˹a-nun-na dingir-gal-gal-e-ne nam-ti-la šag-dug-ga sag-e-eš ĝa-ra-ab-ba-*sig*(?)*-eš*	22. May the Anunakki, great gods, life and health grant thee as a gift.
[illegible] *d˹nin-ib ur-sag-gal d.en-lil-lá-ge ki-mú-ka á-taĝ-zu ĝe-a*	24. May Ninib, great hero of Enlil, in the place of battle be thy help.
[illegible] *d˹nin-ib sukkal é-kùr-ra-ge zi(g)-šag-gál nam-ti-la ĝu-mu-ra-ab-il-la*	26. May Ninib, the messenger of Ekur grant thee the breath of life.
[illegible] *é-a ru-a è-da-zu-dé*	28. When from the house of washing thou goest up,
[illegible] *d˹utu-šàg-ga alad-šàg-ga šu-gi-gi-da*[1] *ĝe-ra-ab-*sig-eš*[2]	30. May the good *Utukku*, the good *Šêdu* grant thee peace.

1. Vide § 154.
2. *eš* plural of future time is a late and false construction.

31. *gidim-ĝul a-lá(l)-ĝul utuk-šàg-ga alad šàg-ga*
32. $^{d.}$*a-nun-na dingir-gal-gal-e-ne*
33. $^{d.}$*babbar dúg-šàg-ga-zu ĝu-mu-ra-ab-bi-ne*
35. *šiptu bit rimki ina ṣêri riksa.*

31. (May ?) the evil ghost, the evil *Alû* (be ?) the good *Utukku*, the good *Šêdu*.
32. May the Anunakki, the great gods,
33. And Shamash speak for thee thy favorable reply.
35. Incantation for the house of washing prepared in the plain.

III

C.B.M. 2193 + 2238 + 11401.

(RADAU, *Miscel*, no. 2).

Song to Ištar at the dedication of her chapel and the consecration of two statues, one to the goddess and one to the king of Isin, Idin-Dagan[1].

1. *nu-ḳin-gig-ra ki-(n)-mu-ra-an-el-e*[2] *sìr-ra mu-ra-an-gál*
2. *ḳà-nun sù-lum ga-mur gar-sa-ĝa*[3] *imîn-bi*
3. *giš banšur kalam-ma-ka ?*[4] *de-(b)-mu-un-na-ab-sig*
4. *gaš-tin-gig mu-un-na-ra-de-(b)-e*
5. *gaš-tin-làĝ mu-un-na-ra-de-(b)-e*
6. *gaš-tin-gig ulušin*
7. *nin-mu ra ulušin*
8. *kaš šag gub-bi* (?) *gaš mă-sĭr-ri*[5] *gub-bu-dú-da* [...][6] *mu-un-da-ab-dib* (?)

1. Thee, oh virgin, I sanctify, thee with song I praise.
2. Butter, dates, boiled milk and seven baked cakes,
3. Upon the table of the land (of Sumer) I heap up.
4. Dark wine I pour out to thee.
5. White wine I pour out to thee.
6. Dark wine, *ulušin*-beer,
7. Unto my lady *ulusin*-beer,
8. To present to her liquor steadying the heart[7], liquor causing songs of adoration, I have caused to be brought ...

1. The dedication of the statue of the king probably has connection with the feast for his departed soul, see line 14.

2. For compound verbs with the element *ki-(n)*, v. p. 149.

3. Cf. RTC. 61 rev. VII 8; 58 rev. III 11; 108 rev. *saĝa* is connected with the root *zaĝ* ( ), 'to burn', often shortened to *sa*.

4. RADAU, *gù-de* (also possible, but difficult).

5. Literally '*zamâr ikribi*', song of adoration; see $\sqrt{\overline{sîr}}$ I.

6. Read šu (?)-*um* (?)-*mu-un* etc.
So RADAU.

[illegible] *làl-ià-nun-kaš bàr*(?)-	9. To cause thee to be appeased, honey, butter, and sparkling (?) liquor,
[illegible] *làl*[?] *ia-nun kaš-*	10. To cause thee to repose, honey (?), butter and dark (?) liquor,
[illegible] *làl* [*ià-nu*]*n* [...]	11. Black bread, honey, butter and ...
[illegible] *mu-*[*un-na-ra-*	12. Sparkling wine ... I pour out to thee.
[illegible] *mu*[*-un-na-ra-*	13. Honey, sparkling liquor, I pour out to thee.
[illegible] *lu*[*ki*(?)*-a-*]*nag a-nag-* [illegible] *-*[*mu*(?)*-r*]*a-lag̃*	14. To cause the god of man to partake of the meal for the soul of the dead, I bring them to thee.
[illegible] *ki-*(*n*)*-mu-ra-na*[2]*-el-e* [illegible] *mu-na-an-gál*	15. Thee, oh virgin, I sanctify, thee with song I praise.
[illegible] *an-ki-ta*[3] *ù-dug-gi-im-mi*[4]	16. My lady in heaven and earth I behold.
[illegible] *d-innini-ra igi-ni-šú ni-dib-bi*	17. Unto holy Innini — into her presence I come.
[illegible] *an-dùl-lá d.innini mag̃-ám*	18. The lady of protection, Innini who is majestic,
[illegible] *ana-*[*ge*][5] *me-ur* [*ni*]*-i-i.*	19. Maid of heaven (?) I extol,
[illegible] *an-dùl-lá d.*[? *mag̃*]*-ám*	20. The lady of protection, the goddess [ ] who is great.
[illegible] *gun-9-kam-*(*ma-*]*ám* (sic!)	21. A prayer: ninth section.
[illegible] *-ri-šú*(?) *ma-KU*(?)*-gal*(?) [...*m*]*a-ra-dù*	22. The great temple, house of god (?), ... I have made for thee,
[illegible] *d.i-d lù-šub-gú-*(*n*) *sag-gig* [illegible]*ma*] *ni-te*[7] *šub-ba*	23. The great temple of the river goddess, the *LÚ-ŠUB-GÚ*, whom the dark-headed people of Sumer worship with fear,
[illegible] *-gal-la-ge bara mu-*[*na-*]*rig*	24. The divine lady of the great temple in the sanctuary I have placed.
[illegible] *dingir-ám šáb-bi-a mu-un-* [illegible]*-an-ti-*(*g*)	25. [Also] the king who is a god therein I have caused to dwell,

1. See $\sqrt{tub}$ I.
2. Sic! We expect *ni* or *an*.
3. So Radau after line 71.
4. Line 71 has *dug-gi-eš* but the var. omits *eš*; *eš* is to me impossible for we expect the participial conjugation.
5. Radau, *dingir* [*innini*], which is also possible.
6. *dingir*(?).
7. So Radau.

26. *nam kùr-kùr-ra tar-ri-da-ni*	26. Him who decrees the fate of the lands.
27. *gal-sag-zid-dè igi-kar aga*[1]*-dè*	27. To ensure supremacy, to exercise prophecy,
28. *ud dū(?)-e*[2] *me šu-dú-dú-dè*	28. To fulfil the decrees forever,
29. *zag-mù ud garza-ka nin-mu-ra* [... ?] *mu-i* (?)*-na-gar*	29. At the beginning of the year, on the day of decisions unto my lady I have made [...].
30. *ú-mú búr-ter ú-šĕg udu-šăg* (?) ... *mu-un-ra-e*[3]*-ne*	30. (Incense of) the plants *ú-mú* ... *sĕg* and... we cause to ascend to thee.
31. *nin-mu ki-nad-bi-šú mu-un-na-ma(l)-ma(l)-ne*	31. My lady upon her couch we arrange.
32. *bar-ba dúr-gar-e dím-si-mu-na-ni-ib-sá*	32. Beside it a throne I have fashioned.
33. *dúr-gar-e šag-ĝul-la ki-nad dug-dug-gi-ne*	33. A throne which makes glad the couch with joy of heart.
34. *nin-mu ùr-azag-gi a-mi-ni-ib-tú-tú*	34. Of my lady (her) pedestal I have laved with water.
35. *ùr-lugal-šú a im-ma-an-ḳin-ḳin*	35. Upon the pedestal of the king water I have sprinkled.
36. *ùr* ^{d}*Idin-*^{d}*Dagan-šú sag-il-la mu-un-gub*	36. Upon the pedestal of Idin-Dagan a statue I have placed.
37. *azag* ^{d}*innini-ge tú imi-ba-ab-teg*	37. The holy Innini, the baptised, doth fill with fear.
38. *ḳá-šim erin-na mu-un-na sug-e*	38. Her with incense of cedar I lave.
39. *lugal ùr-azag-šú sag-il-la mu-un-gub.*	39. Of the king, upon a golden pedestal (his) statue I have placed.
40. *ùr* ^{d}*innini-ka-šú sag-il-la mu-un-gub*	40. Upon the pedestal of Innini a statue I have placed.
41. *ùr* ^{d}*Idin-*^{d}*Dagan-šú sag-il-la mu-un-gub*	41. Upon the pedestal of Idin-Dagan a statue I have placed.
42. *dagal* ^{d}*ušumgal-an-na ki-nad mu-na-an-gar*	42. The mother, divine *usumgal* of heaven, in her chamber I have restored.
43. *nin-azag-ga-mu azag* ^{d}*[innini-]mu*	43. My holy lady, my holy Innini,

1. Doubtful. RADAU, *tug. ḳin* has a different form, ll. 1, 15 etc.
2. Vide § 71 and SBH. 104, 20.
3. *e* is apparently the verb here for *è(n)* = *āṣú*.

Reverse

[illegible] *ki-nad mu-un-[illegible]*	44. The pure one upon a golden statue I have placed.
[illegible] *šab-[bi-a] ĝul*[1] *mu-un-[illegible]*	45. On her couch with gladness I have made her repose.
[illegible] *Dagan-ra*(?)... *ĝe-me-en*	46. Upon (?) Idin-Dagan ... may she (look ?).
[illegible] *šu-ila*[1] *gar-gar-ra-šè*	47. For the giving of fire offerings, for making prayers of the lifting of the hand,
[illegible] *na-[ne?]... izi-a-šú*	48. For giving offering of incense, for ...
[illegible] *gar làg-[làg]-ga-šú*	49. For bringing Ishtar-cakes, for bringing food offerings,
[illegible] *im-ma-an-da-tur-ne*	50. Into her great palace we cause him[3] to enter also.
[illegible]	51. The beloved spouse ...
[illegible]	52. Holy Innini ... beside him ... [reposed ?]
[illegible] *zag-uš-uš*[4]*-e-ne-šú ám-è*	53. Upon their thrones established side by side I caused them to ascend.
[illegible] *zag mu-un-SU-PA*[4]*-ag-e*	54. The king like the sun god I made to rival in glory (?).
[illegible] *nam-ĝen ... di*	55. Abundance and plenty ... [he gives]
[illegible] *nig-dug-ga mu-un-[na]-ni-gál*	56. Food of all good kinds he assures.
[illegible] *igi-ni-šú*[5] *si-ni-sá*	57. Upon the dark-headed people his eye he directs.
[illegible] *gál-lu [... sir]-ra*	58. With the (musical) instrument, 'wailing voice of the storm', ... melodious,
[illegible] *al-gar*[6] *gù-dug-ga-[bi mu-ra-]ab-bi-im*	59. With the instrument *al-gar* whose sound is sweet I will speak unto thee.
[illegible] *... ĝul-la-ka-ni ... pad-pad-dè*	60. ... I proclaim

1. So Radau.

2. The value *ša* ordinarily given for this sign is doubtful.

3. I. e., Idin-Dagan.

4. Cf. the date of *Nur-Immer*, Strassmaier, Warka no. 1 *giš gu-za zag-bi-uš*, collated by King for SAK. p. 236.

5. Vide § 91.

6. *al-gar*, a musical instrument, also Gud. Cyl. B 10, 11.

61. *lugal-e kur-kur-da šu-silim [ab-] di-di*[1]	61. I have commanded ... to give the king to eat.
62. ^{d}*dagal ušumgal an-na kur-kur-da [ab?]-di-di*	62. I have commanded to give the divine mother, the *ušumgal* of heaven, to eat.
63. *giš*$_{gu-za}$ *gi-(g)-durun-na bàr ĝa-ba-ni-ib ...*	63. The throne in the mysterious chamber truly I adorn ...
64. *bár nam-lugal-la-ka sag-gú-(n) mu ...*	64. The chapel of royalty I have [magnified].
65. *nin-mu [azaga an-]ki-šú zag-sal ma-ra-ni-ib-dág*	65. My lady, the holy, in [heaven?] and earth thee I praise.
66. *nu-ḳin-gig [...] da [...] da me-en*	66. To [rejoice?] the virgin, I ...
67. *nu-ḳin-gig[-ra] ki [mu-ra-an-el-e sìr-ra mu-ra-]an-ĝál*	67. Thee oh virgin I sanctify, thee with song I praise.
68. *dug-li sag-gig-šú* (?) ... *di*	68. Riches unto (?) the dark-headed people ... command (?).
69. ^{d}*innini ... dumu* ^{d}*sin-na-ge*	69. Innini daughter of Sin,
70. *nin-mu [ušumgal] an-na zag-sal ba*[2]*-[dug-gi?]*	70. My lady, [the *ušumgal*] of heaven, I praise.
71. *nin-mu [an-]ki-ta ŭ-dug-gi*[3] *im-me*	71. My lady in heaven and earth I behold.
72. *azag* ^{d}*innini-ra igi-ni-šú ni-dib-bi*	72. Unto holy Innini — into her presence I come.
73. *nin an-dŭl-lá* ^{d}*innini maĝ-ám*	73. The lady of protection, Innini is grand.
74. *kalag-ga-[ám] kalag gál-ám*	74. She is mighty, she is mighty.
75. *ár-mal-[ám] ... gal-ám*	75. Revered is she, ... she is great.
76. *nam-šul [gál-ám* (?) ...] *ga-ám*	76. She possesses majesty,... she is.
77. *sìr nam-ur*(?)*-sag-gà* ^{d}*nin-si-an-na-ge*	77. A song of the might of Ninsianna.

1. Cf. date formula of the 15th year of Ammizaduga.
2. Radau, *zu*.
3. Text adds *eš* (!).

A SELECTED VOCABULARY
OF THE PRINCIPAL ROOTS IN SUMERIAN[1]

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1. A. Hand, usually written *á*, but also *a*. Strength (*emuḳu*) *á*. From the meaning *hand*, developed the idea *oracle*, (tertu), *á-meš* = *idāti*, signs, passim in prayers. Employed with the verb *agga* to act. *á-agga* = oracle, command, (*tešlitu*). *ki-á-ág-gà-mà*, place of my oracle, Cyl. A. 10, 24. *ki-á-agga-ba*, 26, 9. As verb *á-agga*, send, command, *mu'uru*. *á gal ĝa-mu-da-an-agga*, he sent me in majesty, CT. XXI 48, 6. *galu á-agga*, sender, one who commands, *mu'irru*. *á-mu-un-da-an-agga*, he sent him, CT. XV 15, 15. *á* has also the sense of wisdom, in *á-gál*, 'one who has divination', *mundalku*. *á*, horn, *ḳarnu*. *á ba-il-il*, he exalted the summit (of the temple), Cyl. A. 22, 23.

2. A, Water. Invariably written *a*, see p. 20.

3. A, Father. Originally *ad*, hence *a-a* to compensate for the loss of *d*. *a nu-tug-me*, a father I have not, Cyl. A, 3, 7. *a kenag-ni*, his beloved father, OBI. 87, III 16.

4. A, Ten, *ešru*, var. of *u*.

1. AB, Ocean, *tamtu*. *šu-ĝa ab-ba*, fisherman of the sea, RTC. 36 obv. 2, 5.

2. AB, Old man, *šību*. *ab-ba* of a city, passim. *ab-ba* = *abu* in a list with *puršumu*, Rm. 604, obv. 5. *ab-ba-bi*, the elder, a dignitary, CT. V 17, I 25, III 18. *nam-abba*, old age.

3. AB, Recess, nest, *aptu*. See *ub*.

4. ÁB, Cow, *littu*.

ABGAL, Great wise one, *gal* + *ab* II, *abḳallu*.

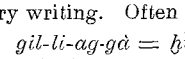
ABLAL, Nest, from *ab* III and *lal* to weave, *naplaštu*, Br. 3841 f. *ḳinnu*, *takkabu*, SAI. 7868 f

ABZAL, Oven, from *ab*, hole and *zal*, blaze, *maṣâdu*.

1. AD, Father, sage. Wisdom, *a-du* = *milku*, *têmu*.

2. AD, Thorn. *ád* = *ašāgu*.

1. For words discussed in the grammar see the Index.

1. AGGA, AGA, Do, work, *epēšu*. Original *agi*, cf. *ge* = *epēšu*. Reduced to *ag*, which is the ordinary writing. Often in compounds to make a verb active. *gil* = *ḫalāḳu*, but *gil-li-ag-gà* = *ḫulluḳu*, to destroy.  = *ârû*, lead, but *-mu-ni-in-ag-gi-eš*, they lead him. *ag* use; *nu-ag*, not used, CT. III 36 *a* 73. *igi-dul-ag* = *kalāmu*, see. Also as first element in compound verbs; *ág-šár-šár*, to mix, cf. *sar* = mix. *ág-lal* = bind, cf. *lal* = bind. *ág-ǧe-in-ǧul* = *lu uḳallil*, IV R. 10 *b* 33, *ág-dé-in-šig* = *lu udammiḳ*, ibid. Hence *what is made*, 'anything'; *ág maǧ* = *mimma ma'adu*, VR. 11 *b* 49; CT. XVII 37, 11.

2. AGGA, AGI, Send, only as abbr. of *á-agga*, see *a* 1. See ZA. XX 429. Also *tertu*, oracle, by force of association with *á* = oracle.

3. AGA, AKA, Love, *râmu*, abbr. of *ken-aggad*.

4. AGA, AKA, Creature, live-stock, *bušû*, *ašû*, for *a-gál*, v. Bab. IV 3, n. 2.

5. AGA, Measure, v. *aggad*.

1. AGGAD, *agga*, *aka*, Measure, *madādu*. Possibly connected with the root *gid*, be long. *a-ka ba-a-gar*, measure has been made, passim. *ka-^{d}.en-lil engar-ra e-na-agga(d)*, to K. the farmer he has measured out, Nik. 124. *nu-ug-gá-e*, he does not pay, Hilpr. Anniv., p. 204.

2. AGGAD, *agga*, *aka*, Love. Usually in *kenaggad* = *râmu*, *madādu*. *Bab.* II, 86. For *agga* = *naramtu* without *ken*, v. SBH. 42, 28 = 52, 9.

AǦ, Saliva, poison. *a-aǧ-dúg-ga gir-ta gar-ám*, from the way he removed poisonous influences, Cyl. B, 4, 16. Cf. *uǧ*.

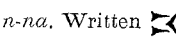
1. AL, High, *ṣîru*. From the root *ili*. Often of objects mature; *áb-al*, a mature cow. *še-al*, ripe grain. See *Bab.* II 83.

2. AL, Pickaxe, *allu*, S^{b} 226. SAI. 4068. *al-gar*, to use a pick, to excavate, *Bab.* II, 82. Also *al-dū*, excavate, ibid., 81.

3. AL, Net. *al-ǧab* = *alluḫappu*. *al-úr-ra* = *tešû*.

1. AMA, Mother, *ummu*. Perhaps Semitic.

2. AMA, Host, *ummatu*, CT. XVIII 44 *a* 59. *ummanatu*, SBH. 86, 44.

3. AMA, Lead, *anaku*, for *an-na*. Written  .

4. AMA, Reed house, *amu*. Written *gin-dib*, 'woven reeds', BM. 42339 obv. 9. *gin-a-dag*, 'reed abode of the water', river house-boat. *gin-a-sig*, 'reed placed on the water'. Var. *gin-um* = *ummu*, house-boat.

5. AMA, Wild ox, *rîmu*.

AMAR, General sense, 'grown up young', stage of an animal between infancy and full growth, *bûru*, בָּחוּר. Applied to birds, *amar kùr-gi* (*mušen*), the young of the *kurku* bird, CT. VI, 14 *b* 12. *amar maš-dū* = *uzalu*, young of the goat, the younger stage being *ṣabitu* (*maš-dū*), kid, II R. 6 *c* 17; AO. 4682 obv. 1. *áb amar-bi-šú*, the cow toward its young, Cyl. A, 19, 24. *síl amar-ra*, lambs and calves, CT. XV 19, 18. In ordinary usage the

young of cattle. Allowed 3 *ḳa* of grain per day, TU. no. 5, col. I; no. 5 III, 11, etc. See Clay BE. XIV 22. *amar* stands to *áb* cow, as *sîl* lamb, to *barun* ewe, Gud. F, 3, 17-4, 2.

AMMAR, Live-stock, *bušû*. For *āg-gál*.

1. AN, High, from $\sqrt{en}$. Adj., *šaḳû, ṣêru*. Denom. verb, be high. Noun *heaven*. *anu, šamû*.
2. AN, Interrogative adj., *an, ana*, see p. 111, and Index.
1. ANIR, Mighty, *šiḫru, ittū*, see root *nir* 2.
2. ANIR, Sighing, *tâniḫu*, see root *nir* 1.
1. ARA, Go. Causative, carry, bring. Var. *aria*, CT. XVII 17, 33. Noun; route, way, *alaktu, ḫarranu, (a-rá)*. Way of living, reputation, *ár = tanittu*. *ár-mu*, 'my fame', CT. I 46, 8.
2. ARA, Plan, design. *a-rá = milku*. *me gis-ǧar a-rá-maǧ-ka-ni*, decisions and plans of his great designs, IV R. 36 no. 2, 15. *a-rá-a*, secrets, mysteries, Zim. Rt. 24, 18; Lehmann, *Šam.* L[4] I 16. Cf. *a-ra-zu*, supplication.
3. ARA, Desert. *ára = karmu*. *ár-ri = namutum*. *a-ri-a*, var. *e-ri-a = karmu*.
4. ARA, Grind, *ṭênu*, $^{dak}ará = ērū$, grinding stone. $^{galu}ará$, miller.
5. ARA, Time, multiplicative, § 178. *a-rá 9-kam-aš ba-ǧul-a*, (When) it was destroyed for the ninth time. *arà-2-kam-ma-šú ú-ub-da*, twice he spoke, IV R. 7 *a* 21. *arà* after the number. *imin-na arà*, seven times. Between numbers. 7 *arà* 7 = 49.
6. ARA, Foe. *arà = šêdu, utukku*, see *ari* 1.
1. ARALI, Desolate place, *arallū*, hell. *ára-li-a = karmu*. See *ara* 3.
2. ARALI, Street. *ára-li-a = šulû*, cf. *ara* 1[1].
1. ARI, Foe. *a-ri = aibu*. *a-ri-a = naka[ru]*, K. 4243 *a* 22. Cf. *ur* 12. For this root in a list of words for foe, v. K. 2009, 12-14, and CT. XIX 25, 18-20.
2. ARI, Protect, *ḫatānu*, see roots *ir, ur*.
3. ARI, Ruins. *ár-ri = namutu*, see *ara* 3. Verb *ḫarābu*, demolish. See $\sqrt{rig}$.
4. ARI, Begetting. *giš-a-ri = ṣirritu*, concubine, 93085, obv. 8. See *eri*. *a-ri-a = riḫûtu*. Denom. verb, *riḫû*. *a-ri-a*, semen, SBH. 148 II 16.
1. AŠ, Will. *aš = ṣibûtu*. $\sqrt{eš}$ to counsel. Cf. *úš = ṭêmu*. *áš*, in *áš-bar = parāsu*, decide. Ill will, curse. *áš = arratu*. *aš-bal*, utter a curse, *arāru*. ^{galu}*aš-bal = arru*, curser. *áš = adû*, oath. Denom. verb, *áš = ezizu*, to curse. See the root *eš*.
2. AŠ, One. *áš = êdu*. *ăš = išten*. Complete, *gitmalu*. As verb, *mu-na-aš-e*, it is at one, Cyl. A 12, 23.

AŠDI, Will, desire. *aš-di = ḫašāḫu*, § 153. See *ašte*.

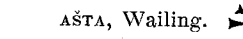
AŠBAR, Counsel, *áš-bar*, vowel harmony for *eš-bar*.

1. The element *li* is obscure.

1. ASIR, AŠER, Sighing, *tâniḫu*, for *anir*. *a-sir* = *ṣalû*, to implore.

2. AŠER, Strong, *ittû*, for *anir*.

AŠLAK, Carder, of wool, see *ešlak*.

AŠTA, Wailing.  = *ikkilu*, for *aš-tal*, see ✓*tal*.

1. AŠTE, Receptacle for water. *á-šita* = *ašte* = *tâkaltu*. *ašte* = *aštû*.

2. AŠTE, Will, desire. *á-šita* = *ašte* = *ḫašāḫu*, from *aš* 1 and *di* § 153, with sonant *d* assimilated to surd *š*. Cf. *aš-ti(n)* = *ḫušāḫu*. Full form *áš-teg* = *šitultu*, investigation. Cf. *áš-te-ba-ka*, Sm. 556, 19. *áš-teg* = *kussû*, throne, i. e., place of seeking counsel.

AŠUA, ^{gi}*a-šù-a* for ^{gi}*ašug*, = *amu*, house-boat.

ASUGI, Shower, frost. See ✓*šeg*.

AZA, ASA, An unguent, *az* = *asû*, S^{b} 2, 12. CT. XIX 42 *b* 12. ^{šim}*az*, a paste used in medicine, often Amarna Letters.

AZAD, Shower. *a-za-ad* = *šurubbû*, for *a-šag* § 55 b).

1. AZAG, Pestilence. *á-sīg*, seizing hand; by harmony *azag*. Loan-word, *asakku*. Ordinarily one of the demons of disease. More often refers to a demon of darkness. *á-sīg*... *im-dir-ru-a*, the *assakku* disease... like a cloud [may pass away], CT. IV 4, *b* 30 = *Bab*. II 18. The *á-sīg-gig-ga*, asakku of darkness, mentioned with the *eṭimmu*, ghost, CT. IV 3 *a* 21. *azag-AN* is used only in this sense. *é azag-AN ašar la amari*, house of darkness (*asakku*), place where one sees not, Tig. I VIII 67, cf. IV R. 39 *b* 21 and KB VI 1, 433. Also name of a disease of goats; 17 *úz rig-rig-ga á-sīg*, 17 she goats seized by the *asakku* disease, RA. III 125, 12. General term for calamity, disgrace. *anzilla ilāni asakku tâkul*, an offence against the gods, a calamity thou hast done (eaten), Jastrow, Etana Fragment, rev. 9, in AJSL. 1910. [*á-sīg* = *azág*].

2. AZAG, Bright clean. Der. of *sig* 5 with augment *a*. Almost universally 'pure clean, holy'[1]. *men azag*, the sacred crown, Cyl. A 19, 14. *uru-azag-ga*, the holy city, SAK. 64 b) 4. *šu azag-ga-ne-ne a sal-zid mu-ni-ni-dúg-ga*, their clean hands purge thee faithfully with water, IV R. 25 *a* 34. Denom. verb, to purify. *uru mu-azag*, the city he consecrated, Gud. B 3, 12.

BA, To apportion. *ba* = *zâzu*, *ḳâšu*. Perhaps from ✓*bar*. *ba* = *našāru*, to diminish. Noun *ba* = *mišlu* half. *bà* = *zâzu*, portion.

1. BAD, Be distant, removed. *bad* = *nisû*, *rêḳu*, *bêšu*. *bad-du*, var. *bad-da* = *isi*, CT. XVI 15 *b* 25. *ki-bad*, the far away place, *nisatu*. *ki-bad-du-ge*, the far removed, SBP. 332, 1 ff.

1. Possibly connected with *zag*, sanctuary, *ešrītu*. Cf. *é-sag*, holy house, Cyl. A 6, 15.

2. BAD, Wall. *bád = dûru. uru bád-da*, walled city, *âlu êlu*, II R. 30 *g* 9. *bád uru azag-ga*, wall of the holy city, Cyl. B 12, 20.

3. BAD, Be open. *bad = pitû*, be open, to reveal. *ùr-mu in-bad*, he opened my lap, ASKT. 118 rev. 5. *i-de-a nu-mu-un-na-an-bad-de = ul ipite-šu*, he reveals not to him[1]. *dû-bad = pitat birki*, CT. XXIV 13, 35. Cf. *pad = nabû*, to reveal.

4. BAD, To examine. *bad = paḳādu*, CT. XVI 5,183. For *pad*. 2.

1. BAL, Change, go beyond. *bal = ênu, ebēru*. Rebel, *nabalkutu*. Construed with *da*. *za-da a-ba in-na-bal-e*, who shall oppose thee? CT. XV 11, 22. With *šú*. *ammuš ǧulla-šú mu-un-ba-al*, against joyful *Ammuš* he rebelled, CT. XV 22, 14. With *ra*. *ene-ra mu-un-da-bal-e*, against them he crossed over, CT. XV 20,28. Surpass, *atāru*. Transgress, *eteḳu*. *giš-ǧur-ra nu-bal-e*, the design is not transgressed, IV R. 16 A 1.

bal > *pal = palû*, change of dynasty. *bal* supplement, passim in business documents. *bal* tax; *mu-bal*, yearly tax.

2. BAL, Pour out. *bal = naḳû, tabāku;* sprinkle *zarāku*, K. 8503 obv. *a-KID bal-e-ne = mê riḫti tabkuti*, left over water poured out, CT. XVII 21, 90. *bal = dalû*, draw water. Also store up (*tabāku*). *mu-na-bal*, he has stored for him, DP. 39. Hilprecht, Anniv. 133. *min-kam-ma bal-ám*, a second time it is deposited, ibid.

še nig en-na gà-nun-na bal-a, grain as much as is stored in *ganunna*, RTC. 37 rev. V. Often 'take account of grain deposited'. *dub-bi e-bal*, a tablet of account (of grain) he has made, RTC. rev. IV. *dup e-da-bal*, the account is rendered, Nik. 279. *šar-ra-bi... e-bal*, the writing he has done, ibid., 230.

3. BAL, Spindle, *pilaḳḳu*.

4. BAL. To devise. *bal = dabābu, tamû. šag-zu bal-bal-e = libba-ka tamê*, SBH. 53, 23. Cf. II R. 30 *c* 22. Also in *aš-bal*, utter a curse. *dúg akkad-(ki) bal-e*, speech spoken in Akkad, II R. 30 *c d* 17. Noun; speech, *atmû*.

5. BAL, Dig. *ba-al = ḫirû*, passim.

6. BAL, Institute, *šakānu*, for *gal, mal*.

1. BAR, Balsam. *bár = bašāmu*, also *udū* a food, II R. 36 *c* 2. *bár tag-tag*, ground balsam, Zim. RT. Tf. XXXVIII 46, Küch. Med. 20 II 10. *galu bár-tag-tag = êpiš bašāmi*, maker of balsam. [By confusion *bar = bašamu*, sackcloth, also *šaḳḳu*.]

2. BAR, Chapel. *bár = parakku*. Original word *barag*. *baraga siga = nimedu êlîtu*, lofty sanctuary. *baraga dirig-ga = ina parakki šuturat*, SBH. 97,

1. IV. R. 22 no. 2, 10. BARTH, ZA. 23, 90 assumes two roots *pitû*, open, *pitû* reveal, but the Sumerian etymology is against this.

53. *bara-sıga-bi*, the lofty chapel, CT. XXI 25, II 3. *bar-azag*, the holy chapel, Cyl. B 17, 1.

3. BAR, a) Divide, decide. *bar* = *parāsu*. See, discern. *bar* = *barû, naṭālu, palāku*, mark a boundary. *zâzu*, allot. *sapāḫu* scatter. *bár* = *šuparuru*, spread (a net). *šu-bar* = *uššuru*, dissolve, remove. Also *pitû*. *ka bar-ra* = *pû pitû, pû uššuru*, curse loosened. *šu-bar zi-zi-dé*, to accomplish faithfully the loosing, 1V R. 17 *a* 38. Cf. root *bur* to loose.

Der. *bár* = *šutḳu*, a rent. Cf. *bur* = *šutuḳu*.

b) Councillor. *bár* = *malku*. Counsel. *bár* = *merištu*. *bar* = *pirištu*. Hence *bar* = *kabattu*, seat of wisdom, liver. *bar-mu ba-e-ga-ám*, my soul cries out, CT. XV 22, 1. *bar-ra tur-tur-da*, to bring in wisdom, Cyl. B 9, 11.

c) Dividing line, *palluku* (?) *tum*, 93038 rev. 30. Way, *padānu, pāru*.

In compound verb, *igi-bar*, to see, with *šú*, *Bab.* II 75. See $\sqrt{bir}$ 1.

4. BAR, Shine. *bar* = *namāru, barāru*. With verb *aga*. *giš nad uzagin bar-aga-na*, the bed which was made brilliant with lazuli, Cyl. B 9, 8. Cf. 17. 1.

5. BAR, Prayer, *suppū*, *birkatum*, see $\sqrt{bir}$.

6. BAR, Body, *pagru, zumru*. Parts of the body, *pûdu*, back. Cf. *ṣiprum ša iṣṣuri*, K. 4383 obv. 19.

7. BAR, Hostile, *aḫû, la māgiru*. *ba-ri* = *aḫu*. Savage. *lik-bar*, savage dog, hyena. *bar* = *mirinu*, mad dog. *bar* = *ṣalāpu*, be cruel. *dingir bar-bar-ra ni-gál-la-ám*, the divine tiger causing fear, Cyl. A 25, 3. Perhaps here *bîšu*, shameful.

8. BAR, Side, *aḫu*. *bar-bi*, its side. Cyl. A. 27, 13. *aḫatu*, side. *saḫātu*, outside, *kamû, kamâtu*, outer court. *itiatu*, neighborhood. One at the side, companion, *tappū*. *bár* = *talimu*, cf. *bur* 4. Here negative *bara*, § 228.

9. BAR, Far away, behind. *aḫrū, uḫḫuru, riḳatu*. Hence *bar* = *ṣatu*, eternity. As verb *nisû*, be distant. *nussû*. Perhaps same root as 8.

10. BAR, Bridge, *ballurtu*. ZA. X 196, 4 = CT. XII 17 *b* 30. Cf. BM. 12942, obv. 8.

11. BAR, in names of vessels. *duk bar* = *sūtu*.

1. BI, Speak. *bi-i* = *ḳabû*, 93058 rev; *nabû*, ibid. Noun *ḫissatu*, thought. The root is *abi* > *ab*, SAI. 2488.

2. BI, Blaze, *napāḫu*, for *bil*.

BIL, Burn, purify, *ḳalû, galû, šarāpu*. *bi-il*, glowing, CT. XV 17, 13 f.

1. BIR, Divide, sever. *bîr* = *šarāṭu*. Scatter. *bir* = *sapāḫu*. *gilsa-bi bir-bir-ri*, its treasures are scattered, CT. XV 22, 18. *bīr* = *kalāṣu*. *appašu iktanaliṣ*, his nostrils are severed, Bois. Ch. 22, 9. *bīr* = purify, *kuppuru*.

2. BIR, Prayer. *bīr* = *ṣûḫu*, cf. *bar* 5.

3. BIR, Shine, *barāru*. Der. *bīr* = *birratu*, inflamation.

4. BIR(?), Double yoke of oxen, *bîr*, see *Bab.* IV 9.

1. BU, Shine, see *bur* 5.

2. BU, Blow, *šarbuṭu*, see *bul*.

1. BUL, Tremble, waver, *nâšu*. *ki-a in-bul-bul-e-ne*, the earth they cause to tremble, CT. XVII 27, 17. Cf. Hrozný, *Ninib*, Taf. IV 3. Rush. *enem* $^{d.}$*mullilla-ge bul-bul-ám*, the word of Enlil rushes past, (*ittanašrabbiṭ*), SBH. 7, 38. Reading assured by *sag-bu-bu* = *nûš ḳaḳḳadi*, palsy of the head, Br. 7571. Cf. *bu-bu* = *muttašrabbiṭ*, SBH. 19, 38.

2. BUL, Seek after. *galu... ab-ta-bu-bu-lu*, he who seeks for, (*putuḳḳu*) IV R. 20 obv. 5.

1. BUR, Reed mat. ^{gi}*KID-MAH*, ^{gi}*KID-ŠÛ-A*, ^{gi}*KID-NIGIN*, = *burû*. Var. *mu-ru*, CT. XXV 3, 59. Possibly in *á-bur* = *abru*, bird-nest, and *búr* = *abru*, CT. XII 13 *b* 25. *é-búr-ra*, house of reed mats, CT. IV 4 *b* 9.

2. BUR, Stone vase. *bur* (*pur*) = *pūru*. *búr* = *umṣatu* a vessel (?), CT. XII 13 *b* 39. *bur* in names of vessels, *bur-šĝ-gaz*, Ean. Dec. ep. XLV, Mortier 12. *duk bur-ri-gal*, the great *pūru*-bowl, King, *Magic*, no. 14. Cf. *būr*, and *bur* [*E-AZ*] = *kiškattu*, engraver.

3. BUR, Separate. *búr* = *pašāru*, *paṭāru*. Most often in sense of removing a spell, cf. *bar* 3. *búr* — *pašāru ša mamit*, CT. XII 13 *b* 7-10. With augment *da* (§ 153), *burruda*, curse against evil. Redeem. *nišê marê-šina ana kaspi búr-meš*, the peoples shall ransom their sons for money, III R. 56 *a* 18. *še-búr-ra*, grain given in payment, (*pašru*). Sever, scatter. *búr* = *šuḫḫuṭu*. Der. *būr* = *šuṭḳu*, *šutetuḳu*, hole, rent. Also *ḫurru*, *pilšu*, *šuplum* etc. *ḳiddatum*, *šuttu*, *bûru*, *burtum*, words for rent, hole, cavity, etc. Figurative, *būr* = *uznu* ear. *KI-EN-KAK* (*bûr*) = *manzaz ini*, pupil of the eye. Perhaps here *būr*, *bûr* = *šamû*, heaven, as *vault*.

Wisdom. *būr* = *pirištu*. *rapšu uznu*, wise, CT. XII 2 *b* 1. Denom. verb, comprehend, *rašû ša uzni* = *būr*. *būr* = *šarru*, king, SAI. 6574.

4. BUR, Companion. *búr* = *tappû*, V R. 44 *c* 21, cf. *bar* 8.

5. BUR, Shine. *bùr* = *ḫamāṭu*. Der. brightness. *būr* = *niḫatbutu*.

6. BUR, A measure of 18 *gan* of land, *būr*. CT. XII 3 *b* 3.

7. BUR, Humble, fearful, for *bul* 1. *búr* = *ašru*. *imi búr en-zi-en*, he that trembles in fear of thee, V R. 62 *a* 64. Vide § 44.

1. DA. Walk, *alāku*, var. of *du*.

2. DA, Speak, cf. *dúg*.

3. DA, Side, *šaḫātu*. *itti* with. See Index.

1. DAB, Seize, *ṣabāta*, *tamāḫu*, $\sqrt{dib}$. Also *katāmu*, cover.

2. DAB, Arrive, come, *sanāḳu*, $\sqrt{dib}$.

1. DAG, Affliction. *dág* = *rapādu*, $\sqrt{dig}$. Verb *šu-dág* = *ruppudu*. Cf. *šu-šú dág gi*, suppress with the hand, St. Vaut. obv. 6, 3. Perhaps here *dág*

= *naḳāru*, break to pieces, II R. 26 *e* 9. *in-dàg-dàg* = *inaḳar*, CT. XVII 25, 32. But cf. *tag* 4.

2. DAG, Abide, repose, from √*teg*, § 55 b). *dág* = *ašābu*, denom. verb from *dàg*, *dag* = *šubtu*. *dag-ga-na*, in his chamber, CT. XV 18 rev. 12; Cyl. B 12, 21. Cf. *dak-ki* = *šubtu*, CT. XVI 10 IV 40. Cf. *gi*a-dag*, reed water-house, *amu*.

As verb, *ĝe-ta-dàg-dàg-gi*, may it abide. SAK. 188 1) II 12.

3. DAG, Tread, walk. *dàg* = *nagāšu* √*dig* 2.

3. DÀG, Bright. *dàg* = *ellu*, *ibbu*, BM. 93037 obv. *b* 27.

DAGAL, Be wide. *dagal*, *da-ga-al* = *rapāšu*. Dialectic *damal*. Noun, *ummu*, mother, *rupšu*, wideness. Denom. verb, *rêmu*, have mercy. From *ummu* was obtained *dagal* = *antaḳu*, suckling. *dagal-a-ni-ta ba-ra-ĕ-ne* = *antaḳi-ša ušêllû*, they took away her milk-giving, CT. XVI 9, 27. Cf. IV R. 27, 8.

1. DAL, Fly, hasten away. *dal* = *parāšu*. *ude*... *ĝe-dal-la*, storm... fly away, CT. XV 15, 18. *dal* = *nisû*, *ba'u*.

2. DAL, Pan, dish. *dal* = *dallu*. *dalgallu*, large pan, *dalturru*, small pan, *dal-giddu*, long pan. *dal* = *nâdu*, pot, SAI. 10325 (?). See √*dil* 1.

3. DAL, Life, *nipištu*, √*til*. See *tal* 2.

4. DAL, Correspond, *maḫāru*. Noun; *tallu*, twin. See *tal* 5.

5. DAL, Be pure, bright. *dal* = *ullulu*, purify. *babbar-dim dalla-a-mà*, (which) shines like the sun, Cyl. A 10, 25. *dalla* = *šûpû*. *dalla-è*, (which) rises in splendour, IV R. 35, 3. In n. pr. *gud-*d*nannar-dalla*, Hero of the brilliant moon god, TU. 1 II 14.

6. DAL, Be wide. *dál* = *rapāšu*. Original sense 'spread out', *maḳāḳu*.

DAM, Husband, wife, *mûtu*, *aššatu*. For *gam*, √*gim*. Der. *á-dam* = *namuššû*, multitude of men or cattle. *uru-dû-a á-dam gar-ra-na*, in the builded city where the multitude exists, Cyl. A 14, 11.

1. DAR, a) Turn, twist. b) Weave variegated threads into a garment, hence 'be of various colours. *d.muš-azag abzu dar-a-ám*, It is like the sacred serpent which writhes in the sea, Cyl. A 27, 1. *barāmu*, weave in colours. *gu-dar-a* = *ḳâ bitruma*, a cord which is woven in variegated strands, IV R. 8 *b* 30. Adj. *dar* = *burrumu*, variegated. *tug*ú-li-in dar-a* = *ulinna burrumta*, a girdle of many colours, IV R. 5 *c* 32. *dàr* = *nibittu*, a mourner's robe of many colours. *sig*dār* = *da'matu*, a woollen garment of many colours. *dār* = *da'mu*, *da'matu*, kinds of putty in colours. *dar* = *tarru*, *ittidu*, a bird of many colours.

2. DAR, Egg, *pêṣu*, CT. XII 5 *a* 4.

3. DAR. Split, detach, for *tar* § 55 b). *litû, tarāku, šarāḳu, nakāsu, salātu.* If the right of the lobus pyramidalis *dar-ik*, i. e., *tarik*, be severed, DA. 226. 14. *ĝu-mu-un-dar* [...]=, *lilte-*[*e*], Rm. IV 90 rev. 7.

4. DAR, Ram, he goat, *turaḫu, dàr, dār.* Cf. *á-dár* = *adru*, female antelope. *dár-ĝal-ĝal*, swift antelope, = *nāilu*, hind. *dár-maš* = *ailu*, stag. *dár-maš-dū* = *nāilu. dār-maĝ* = *darmaḫḫu*, great antelope. The *dár* sacred to Ea who is the holy *dar* of the sea. Cyl. A 24, 21.

5. DAR, Bake, *êpû. nu-dar* = *ul innipi*, var. of *nu-dŭru*, VR, 52 *b* 52. Cf. *ki-dar-ra* = *kispu ša irṣitim*, food offering to the buried, CT. XII 43 *a* 8. Ibid., 7 *tar* = *kispu.*

1. DE, Pour out, give to drink, see *dib.*

2. DE. Shine. (*di-e*) = *nabāṭu*, Vir. Ištar no. VII 69. *dé* = *diparu*, torch, *la'ahu*, flame. See *dib.*

3. DE, Hasten, run away. *ḫalāḳu.* IV[1] of *abātu. muĝ-bi an-de-e* = *ittabata*, if he run away, lit. 'if one come upon him'. See root *dib* 2.

4. DI, Go, *alāku*, var. of *du.*

5. DI. Speak, for *dúg* = *ḳabû.*

1. DIB, Seize, afflict, hold. *dib* = *aḫāzu, ba'āru, kamû, lamû, ṣabātu, tamāḫu.* √*dīg. a-dib-ba* = *esīru ša mê*, to restrain waters, V R. 29, 62. *da mu-ni-dib*, she took him in (her) arms, St. Vaut. obv. 4, 20. *uku giš-šibir de-in-dib-ba*, may he hold the sceptre of the people, IV R. 18 no. 2 rev. 13. ^{d}*nannar ni-dib-ba* = ^{ilu}*Sin adir*, the moon is afflicted, i. e., darkened, v. Br. 4385. *dib* (GIL) = *parāku*, restrain, lock, see above p. 189 n. 4. The reading is made certain by Smith Miscel. Txs. p. 14 obv. 3 [ ] *dib-bi* = *la taparrik.*

Der. *dab* = *mûtu*, death, *mītu*, dead, lit. 'the seizing away'. Cf. also ^{d}*din-dib-ba*, Gula, goddess who gives life to the dead, Radau, Miscel., 14, 4; and ^{d}*din-dib-ba*, no. 13.

2. DIB, Come, advance. *dib* = *bā'u, etēḳu. igi-ni-šú ni-dib-bi*, before her I come, Radau, Miscel., 2, 72. *mu-na-da-dib-e*, he causes to come into (the temple), Cyl. B 8, 22. Also *blow* of the wind. *imir-dib* = *edepu ša šāri*, Sm. 6 obv. 15. The root in *ĝĭr-dib* = *ḳirdibbu*, runner.

3. DIB, Pour out, *tabāku.*

1. DIG, Seize, bind. *dig* = *kamû.* Hence *dìg, dīg* = *mâtu*, to die; *mītu*, dead. *ba-dìg-gi*, he is dead, Nik. 14 obv. II.

2. DIG, Come, advance. *dig* = *etēḳu.* Der. *dag* = *nagāšu*, tread.

3. DIG, Grow up. See *dim* 1. *dĭg-ge* = *ušarbû*, Sm. 690 obv. 7. *me-a-bi dĭg-ga-a-meš*, where have they grown up? IV R. 15 *b* 19.

DIĜ. Seize, bind. *diĝ* = *la'ābu.* Noun *diĝ* = *li'bu*, pestilence. Original of *dig* 1, *dib* 1.

DIL, Be concave, hollow. Root assumed for *dal* 2, for *dul* 2, and *del* = *idgurtu*, pan.

1. DIM, Create, produce, educate. Root seems to be *dig* 3 rather than *gim*. *dim* = *rabû*, grow up, *šurbû*, to educate. *dīm-mà dim-me-ir*, creator of the god(s), CT. XV 11, 5. *dagal-bi dīm-e-da*, that their mother rear them, Cyl. B 12, 12.

   Der. *nig-dim-dim-ma* = *binûtu*, *ipšetu*, act of creating. *nam-dīm* = *tarbûtu*, education. Here *dim* = *banû*; also *maṣû* only in sense of 'educate'.

2. DIM, Approach. *dīm* = *sanāḳu*, for *dig* 2, *dib* 2.

3. DIM, Attach, bind. *dim* = *ḫarāšu*, *piḫû* (to mend). Noun *timmu*, cable, *ḳiṣru* knot.

4. DIM, Oppressed, weak. See *idim* 1. *dim* = *ulalu*. Syn. *enšu*, II R. 28 *b* 66; Sm. 702 rev. 10. *dim-me* = *ulaltu*, ASKT. 130, 59.

5. DIM, Wailing. *dim* = *šisītu*. See *idim* 3.

1. DU, Chamber. *dù* = *šubtu*, *dū*. *dŭ* = *dū ša ili*, chamber of god, CT. XII 11 *b* 11. *dū* = *šagû*, sanctuary, Rm. 366, 5.

2. DU, Hole. *dù* = *nigiṣṣu*, var *dû*, SBP. 6, 16, also *di*, ibid., n. 5. Here bird's nest. *dù-dù mu-si-ig*, he filled the holes, Cyl. B 4, 15; 8, 4. Also *saḡar-dù* = underground oven, CT. XIX 20, 15.

3. DU, Good. *tâbu* = *dû*, see *dug* 2. CT. XII 13 *b* 4.

4. DU, Speak. *dû* = *dubbubu*, CT. XII 13 *b* 7. *ga-mu-ra-dû-dû*, verily I will speak, Cyl. A 5, 12. *dū* = *nadû*, utter. *ba-dū* = *ittandī*, (the incantation) is uttered, SBH. 114, 9. *dū* = *nadû*, hurl, is late and false. *dú* = *ḳibû*. All for *dug* 4.

5. DU, Land. *dû* = *mātu*, CT. XII 13 *b* 5. [*du*]-*u* = *KI* = *mātu*, SAI. 7304.

6. DU, Go, toss about. *du* = *alāku*. *dú-dú* = *naḳābu*, *dâlu*, *šâru*, rush. *dû* = *dâlu*, *ḫamāṭu*, hasten. °*du*, *dû* = *alāku*, *al-dú-dú* = *idâm*, (the sick man) tosses in pain, Šurpu, 7, 35. *dû* = *dâmu*, CT. XII 13 *b* 6.

7. DU, To assemble. *dù-dù* = *puḫḫuru*. *a-ba-ab-dú-dú*, may I gather (the scattered people), V R. 62 *a* 39.

   Noun *dù-dù* = *napḫaru*, totality. *dū* = *kalu*, all. *dù* = *kullatu*. *giš dū*, all kinds of wood, Gud. D 4, 12. *dū-a-bi* = *kala-šunu*, all of them, CT. XVI 37, 34.

8. DU, Bake. *dŭ* = *epû*. Bake bricks *labānu*. *u-me-ni-dŭ-dŭ* = *ušalbin*, Andrae, Anu Tempel, p. 92. *sig-bi ki el-a im-mi-dŭ*, he baked the brick in a clean place, Gud. C 3, 5. Possibly to this root *dŭ* = *piḫû*, mend a ship with bitumen. Perhaps the root is *dup* in which case *duppu*, a baked clay tablet, belongs here.

9. DU, Make, build. *dū* = *banû*, *patāḳu*, *maḫāṣu*. *du* = *epēšu*, PSBA. 1902, 112, note.

10. DU, Be in full beauty. *dú, dū = asāmu. ki-in-gi-ra dū-a = ša ina māti asmu,* SBH. 69, 5; K. 69 obv. 30. Der. *nig-dú,* seemliness, Cyl. A 1, 4. *gud-dú,* sleek oxen, Cyl. A 1, 14.

11. DU, Hold up. *dŭ = našû ša ṭni. dú = kullu ša rêši,* Del. HW., 320. *dú-dú = kullu ša rêši,* CT. XIX 49 *a* 3. *du = kâlu,* Commentary on Creat. VII 110.

1. DUB, Enclose. *dub = lamû, ṣipû, saḫāru.* Overwhelm. *dúb-dúb = kamāru.* Cf. *dŭ-ba = kitmuru,* Br. 4480.

2. DUB, Knee. *dû-ub-ba = birku,* SBH. 127, 6. See *dug* 3.

3. DUB, Pour out. *dub = sarāḳu, šapāḳu, tabāku.* See *dib* 3. Der. *ni-dup,* granary. *imi-dub,* 'dirt heaped up', *tapšuḫtu,* platform, Ent. Cone II, 11; IV 4. *imi-dúb,* BA. V 634, 13. Possibly here *sun-dúb-dúb-bu,* a copper vessel, *nuppuṣutu.* The ordinary word for baked clay tablet *dup = duppu* may belong here, yet cf. *du* 8.

1. DUG, DUK, Vessel. *duk = karpatu.* Also *dug* in *dug-ussa = dussa,* a jar of inferior wine, SAI. 6141.

2. DUG, Be good. *dug = ṭâbu.* Noun *ṭubu.* Adj. *ṭâbu. a-du-ga,* fresh water, Nik. 52 rev. II.

3. DUG, Knee. *dug = birku; puridu* lap.

4. DUG, Meditate, speak. *dúg = dabābu, erēšu, tamû. nadû* only in sense of utter speech. Cf. *dunga* < *dugga* = NAR, sing, CT. XXV 48, 10. Noun *atmû,* discourse.

5. DUG, Be full. *dúg = malû.*

6. DUG, Dead. *dūg = mîtu.* Death *mûtu. dūg-ga-ni,* the dead, Cyl. A 26, 15. See *dig* 1.

7. DUG, To crouch. *dug = kanāšu.* For *sig. kenad mu-da-ab-dug-gi,* she lay down in sleep, Cyl. B 11, 3.

1. DUL, Cover, conceal, protect. *dul, dûl = katāmu.* Var. *dun.* Noun *dûl* = shadow, protection. *ṣululu. dûl é ūr-ra-bi,* protection of the house am I, CT. XV 24, 10. Der. *an-dúl,* shadow, *andullu. udul,* shepherd, *udullu,* v. *Bab.* IV 17.

2. DUL, Cavity, hole, well, swamp, cellar. See *dil. dūl = bûru, šuplu, kalakku. issu,* watered plain. *dūl giššar,* underground cellar of the garden, SBP. 334, 19. Bottle, jar, in *udul = diḳaru.* Also *duk-dúl = diḳaru, ummaru,* both names of vessels.

3. DUL, Created things. *dūl = nabnîtu,* BM. 93068, 18. See *til* 2.

1. DUN, Cover, protect. *dūn, tun, dùn = katāmu.* Var. of *dul* 1.

2. DUN, Cavity, hole. *dún = šuplu, ḫuppu.* Trough, *ḳudu,* canal *iḳu,* trench, *ḫirû,* (dun). Denom. verb, to dig. *dun = ḫarāru. mu-dun,* he dug, SAK. 2 a) II 4. Der. *udun = utunu* oil jar. Var. of *dul* 2.

3. DUN, Pig. *dun = šaḫu,* BM. 17752 III 10. *sib-dun,* swineherd, passim. *dun* is the original writing, later confused with another sign *ŠAH.*

1. DUR, Prince. *dúr* = *rubû*. Var. *tul*. *dúr-maḫ* = *šarru*, king. Der. *nam-dúr-ra* = *rubûtu*.

2. DUR, Band. *dur* = *riksu*, *markasu* (also *dúr*). Hence totality *riksu*, *kullatu*. *dur* = *turru*, bulwark, hence root is *tur*. *dúr-maḫ* = *durmaḫḫu*, great band. The stage tower of Nippur is called *dur-an-ki*, band of heaven and earth. *dur è-a*, enclosed plot with house, Poebel. 11, 9. A god is *dûr-dûr-ur* = *rikis kalama*, who holds all things together, V R. 43 *c* 30. Der. *ki-dúr* = *kullatu*, § 152.

3. DUR, Foal of an ass, *dùr* = *mûru*, SAI. 3389. Read *ANŠU-Û* (4996), *dura* = *agâlu*, var. *dusa*, 3405.

4. DUR, Marsh. Only in *gi-dûr* = *apparu*, reedy marsh. See *dul* 2.

DURUN, DUR, Dwell, abide. *dúr* = *rabâṣu*. Originally *turun*. *im-da-turun*, he caused them to dwell there, Cyl. A 16, 26. *giš ká-na-ta ba-ta-turun*, he placed it in the gable (?) of the door, Cyl. A 21, 15. Noun *dúr* = *zaratu*, tent.

DUSU, Foal of an ass, for *duru* 3.

DUSSU, Cane head-cushion, *ṭupšikku*. *gi dussu*. Also *dù-us-sa*, = *narmaku*, a tall jar.

1. E, Be great, grow up. See the root *egi*. *e*, *è* = *rabû*. *ē* = *šurbû*. *è* = *šûpû*, full grown. *galu su-bi nu-è-ne* = *ša ina zumur la šûpû*, he whose body is not full grown, IV R. 2 *b* 5.

2. E, Go up. *è* = *aṣû*, *elû*. Advance *bâ'u*. *id edin-ta ĕ-da*, the river which goes up from the plain, Cyl. A 27, 21. *a nu-ĕ-da*, (whence) waters flow not, Cyl. A 11, 14. Also *apû*; *mu-lu-ra nu-è-ne* = *ša amela la uppu*, which goes not away from the man, IV R. 26 *a* 16 = SBH. 13, 20; 15, 5. In *sig-è* = go forth in splendour, *šûpû*. Also *pìr-è* = *šûpû*. Causative 'take away', strip, *šaḫâtu*, CT. XVII 9, 27. See the root *en* 3.

3. E, Speak. *e*, *è* = *ḳabû*. Perhaps in SAK. 6 h) III 3. *na-e-a*, (that which) he says to him, RA. VI 139.

4. E, House. *é* = *bîtu*. Cf. *eš* = *bîtu*.

EBI, Who, *mannu*. SBP. 10, 1. See *abi* in Index.

1. EGI, Be great. Original *eĝi*, q. v. *ni-egi*, he has grown up, IV R. 30 no. 2 *a* 24. Noun, (*egi*) = *rubû*, CT. XV 22, 18. In *sal*-KU, i. e. *sal-egi*, = *rubâtu*, CT. XXV 3, 42; 27, 9. Ordinarily reduced to *e*.

2. EGI, Dig, excavate. *egi idim-šú na-egi*, a canal he dug to the water source St. Vaut. obv. 16, 24. Noun, *igû*, *iḳû*, canal. In the compound , = *igû*, *palgu*.

EĜI, Education. *eĝi* = *liḳûtu*, adoption, *tarbûtu*, rearing. *azag nam-eĝi-a-ni-šú*, money for his education, Poebel, 4, 8.

EM, Rise, *âṣû*, see *en* 3.

EME, Tongue, speech. *eme* = *lišanu*. Metaphorically, *giš eme-mar* = *lišan marri*, blade of a spade.

1. EN, Incantation. *én* = *šiptu*. *nin en-na-ge*, queen of incantation, SAK. 26 *g* I 7. Cf. Cyl. A 4, 8. Perhaps in *ensi* = EN-ME-LI, prophetess. Hence *en*, high-priest, passim.

2. EN, Straw. See *in*.

3. EN, Ascend, be high, go forth. See *e* 2. *ba-ra-è-ne* = *ittaṣṣi*, he shall go up, II R. 11 *a* 10. *ĝa-ba-ni-ib-è-ne*, may it go away, IV R. no. 2 rev. 1. *è-na-zu-šú* = *ina aṣṭ-ka*, V R. 50 *a* 1. For root *en* see also IV R. 3 *b* 19; SBH. 130, 34; Šurpu VII 3 and CT. XVII 12, 6. Adj. *elû*, high. *age en-na* = *agû elû*, the risen flood, II R. 50 *g* 19. Noun *enu* = *šamû*, heaven. See deriv. *an*. Here *en* = *bêlu*, lord.

4. EN, Unto, *adi*. See Index.

EŃE, What?, *minû*. K. 4603. See *ani*, Index.

EŃIM, Highland. What is elevated, from $\sqrt{nim}$. *enim*-(ki) = Elam. *enim* = = *šamû*, sky. Also in *enim-gir*, flash in the sky, *birḳu*.

EŃEM, Word, *amatu*. See *inim*.

1. ER, ERI, To beget. *akurgal e-ri-a*, begotten in the mountain, Cyl. A 8, 16. *nin eri-da*, lady of begetting, Gud. St. A 1, 2. Nouns. *eru* = *zinništu*, woman. *imi-ri-a*, = *kimtu*, *nisutu*, ones own family, SAI. 62, 58 f. *eri* = *ardu*, male. *dingir eri* (*A-EDIN*) = Zerbanit. See *aria*, *uru*, *ur*.

2. ER, Weep, *damû*, *bakû*. A-IGI.

É-RI-A, Ruins. For *é-rig*, demolished-house, *namû*, *ḫarbu*. *é-ri-a-ni ḳin-ḳin-e-ne*, they seek her desolated places, BM. 29615 rev. 8.

ERA, Bring, for *ara*. *galu ašag a e-rá-a-me*, those who bring water to the field, the irrigators, TU. 2 III 25.

EREŠ, IRREŠ, Queen. NIN = *ereš* = *erišu*, *šarratu*, V R. 28 *a* 31. *ereš-kigal*, queen of the lower world. Also lord, husband. *ērišu* = *ḫā'iru*, II R. 36 *c* 39. ^{d}*irreš*, var. *ereš*, SBP. 160 no. 5.

1. EŠ, House. *éš* = *bîtu*, *ešû*, K. 247 obv. 8. *éš-gal* = palace, AL^{3}. no. 89; SBH. 23, 14.

2. EŠ, Advise. *ēš* = *parāsu*. Noun *èš* = *ṭemu*, counsel. *eš* = *pantu*, liver, i. e., that which advises. In *ešbar*, *ešpar*, advice.

3. EŠ, Weep. For *er*. *êš-êš* = *isiš* = *šeš*, *bakû*.

EŠA, Meal. Written *zid-a-tir* = *šašḳû*, passim.

EŠE, Cloth. *galu*$_{eše\text{-}lal}$, weaver, K. 4359 obv. 5. *galu*$_{èš\text{-}lag}$ = *ašlakku*, a carder of wool.

1. ESSADU, A bird. *éš-(ĝa)-zag-dù* (*mušen*) = *išḫu*, V R. 23 *a* 5; *A-ĝa-B-zag-dù* (*mušen*), BM. 93074 rev. 11. Cf. *zag-ĝa* (*essadu*) = *išḫu*, CT. XIX 48, 16. *essadu* is for *eš-zag-du*. A kind of water fowl.

2. ESSAD, Tax collector. *ZAG-HA* = *mākisu*, VS. VIII 103, 6 = 104, 6. (Th. Dangin. RA. VII 185). Yet *fisherman* seems to be the original meaning.

ambar-ra dû-suḫur-(ḫa)... gál-la-da essad... zag-ba gub-ba-da, to put *dusuḫur*-fish in the pond and to appoint a fisherman thereby, Cyl. B 15, 1. See also Cyl. B 12, 5; Urukag., Cone B III 12.

1. ESIR, Street. *e-sir, e-sír = sûḳu, sulû.* Root *sir*, be long. *asir > esir. su-esir*, boot, *šênu.*

2. ESIR, Pitch, bitumen. *a-sír > esir.*

1. GA, Make. *gà = šakānu;* for *gar.* Der. *nig-ga = makkuru*, goods; for *nig-gar.*

2 GA, Exist. *gà = bašû;* for *gál.*

3. GA, Oppress. *gā = ḳadādu, kanāšu;* for *gam.* SBH. 60, rev. 7 = K. 41 II 7.

4. GA, House. *gà = bîtu.*

GAB, Breast. *gab = irtu.*

GAD, Linen garment, *ḳitû.* $\sqrt{gid}$, wind. See *kid* 2.

1. GAL, Exist, have. *gál, gàl = bašû.* Bring into existence, *alādu, šakānu.* Hence abide, be. *ašābu, kânu. gàl = šakānu.* Der. *galu*, man, human being. *á-gál*, possessing strength, *le'u, mamlu. á-gàl*, strength, *emuḳu.* Often as an auxiliary to strengthen the meaning of a root. *gig*, evil. *gig-gál*, be evil, Cyl. B 9, 25; V R. 4, 14.

2. GAL, Plunder, ruin. *gāl = gallu. găl-lu = meḫû*, storm. *uggalû*, storm. Denom. verb, to make an end of. *gál = kalû, náḫu, pašāḫu. găl = naḳāru*, destroy. $\sqrt{gil}$. Also in *šu-gál = labānu*, in the phrase *appa labānu*, scrape the earth with the face, see original meaning under *gil* 1.

3. GAL, Great. *gal = rabû. găl-lu = irbû*, great one. Der. *lu-gal*, great man, king.

1. GAM, Begetter, *gám = ālidu.* $\sqrt{gim}$. Denom. verb, *gām = erēšu*, create. Often in n. pra. *Nabû-aḫê-gām*, (i. e. *êriš*), vide Tallquist, Namenbuch, 306. By late confusion *gám = erēšu*, long for. Cf. n. pr. *ana-Bêl-gām* (*eriš*), for Bel he longs.

2. GAM, be prostrate. *gam = kanāšu, mâṭu.* In compound *šu-gam*, crush, *maḫāṣu, šâpu.*

3. GAM, Cry out. *ga-ám*, SBP. 284 n. 2. Connected with *dem = šasû*, .

1. GAN, Totality, much. *gán = napḫaru. gana = kullatu, riksu*, CT. XII 10 *a* 1. See *gin* 8.

2. GAN, Field. *gán = iḳlu.* See root *kin*, to inhabit. Der. *ga-an-durun = aššabu*, abode.

3. GAN, Produce. *gan* = biltu. $\sqrt{gin}$ 2. *gan-šar = urû*, produce of the garden, harvest.

1. GAR, Wagon. $^{giš}gar = iškaru$, wagon; cf. Cyl. A 25, 1. $^{giš}găr = narkabtu.$ $^{giš}gár = iškaru.$ From *gir*, to travel.

2. GAR, Make, bring into being. *gar = šakānu.* Also exist, *bašû. gar-ra-na*,

(where) the multitude exists, Cyl. A 14, 11. Often added to a verb to make it causative. *sig*, be low, *sig-gar*, to humiliate. To nouns to form active verbs. *al*, canal, *al-gar*, to excavate. The meaning 'secure possession of', in *šu ga-za ba-an-da-gar-ra*, (who) with a smiting hand seized him, V R. 51 *a* 53.

3. GAR, Return. *gar* = *turru*. *kug-bi garri-eš*, the money they restored, Urukag. Cone C 4, 1. The parallel passage 8, 8 has *gà-gà*. See *mar*.

4. GAR, Food. *gar* = *aklu*. See *kur*, to eat.

5. GAR, Light, *nûru*, from *gir*, 2.

GAZ, Crush, grind. *gaz* = *ḫašālu ša še'im*, grind grain; *ba'āšu*, grind. *ḫepû*, *maḫāṣu*, break. *dâku*, slay. *gaz* = *taḫašal*, thou shalt grind, CT. XXIII 41 II 4, etc. *ḳaṣāṣu*, Maḳlu I 28, etc. Der. *giš*^{gaz}, weapon of carnage, Cyl. B 8, 3. *erittu*, hand-mill. *gaz-še*, hand-mill for grain, K 4148 rev. 13. The root may be *ĝaš*, *ĝiš*.

1. GI, Turn. *gi*, *gi* = *târu*, *saḫāru*. Answer, *apālu*. Turn back, *ne'u*. √*gîn*.

2. GI, Be faithful, *kânu*, see *gin* 1.

3. GI, GE, Be new, *gi* = *edêšu*. *gĕ* ( ) = *eššu*, new. *ingar-gi*, a new wall, Scheil, Tx.-El. I pl. 14 no. 5 II 3, cf. ibid. no. 3 II 3 *ingar-gĕ*. The root may contain a lost consonant. *gī* = *eššu*. *gī-bi*, newly, Cyl. A 19, 22. *gī-bi-eš*, newly, Poebel, p. 30.

4. GI, Reed, *ḳanû*.

GIB, Sick, for *gig*. Only in *-ib*, in *mûš-gi-ib* = Ištaritu.

GIBIL, Torch. *gi-bil-lá* = *gibillû*, *diparu*, torch. *gi-bil* = *ḳanû šuruptu*, flaming reed, hence *gibil* from *gi* reed and *bil* blaze. Yet cf. *giš-bil*, flaming wood = *ḳilûtu* torch, hence both derivations possible. *gibil*, *gibil* = *ḳilûtu*. Denom. verb. *gi-bil* = *napāḫu*, to flame. Der. ^{d}*gibil*, the fire god, written *BIL-GI* (!).

1. GID, Be long. *gid*, *gîd* = *arāku*. Measure, *šadādu*. *mu-gid*, he measured, Nik. 31 rev. II. Adj. long, *arku*. Noun *giṭṭu*, a long tablet. *gid* = *šiddu*, long side, flank. Deriv. *gud*, *kud*.

2. GID, Seize, bind. *gid*, *gîd*; *ṣabātu*, *aḫāzu*. Cf. ^{d}*dĭm-me-gîd* = *aḫḫazu*. √*kîd*.

3. GID, Root, dig. *gîd* = *šaḫû*, *ḳarāṣu*. √*kîd*.

4. GID, Cut off. See *gud* 2. *lù-gid*, *lugud*, a deformed person, *ispu*. Perhaps in *EBUR-gid* = *ḫarbu*, harvested land.

5. GIDIM, Ghost, *edimmu*, v. § 62. From *gig* darkness, and *dim* create.

GIG, Be dark, indisposed, sick, worthless. *gig* = *erēbu*, pass into darkness. *gig* = *marāṣu*, be in difficulty, sick. Nouns: *gig* = sickness, *maruštu*, paralysis, *ḳiṣṣu*. *gig* = *mûšu* night. Reduplicated *giggig* > *gigig*, darkness. *gig* > *kib* = *kibtu*, *kipatu*, refuse of bran. *akkib* = *ikkibu*, worthless thing.

GIL, Smooth away, pass away, perish. *gil* = *ḫalāḳu*, run away, perish. With *ag*, *gil-ag*, destroy, *ḫulluḳu*. Hence *gil* = *parāku*, to annul or escape from a contract. Johns, Deeds and Documents, p. 302; VS. I 87, 17. *gil*, *gil* = *naḳāru*, hew, carve, demolish. Hence *gil* = *idgurtu*, a carved bowl. Der. *nam-gil-li-ag-ga*, ruin.

GIM, Create, beget. *gim* = *banû*, *epēšu*. *ĝem* ( ) = *alâdu*. Der. *gem* > *gin*, maid, *amtu*. See *gin* 3. *galu gim*, architect, Ham. Code, 35, 56; CT. X 42 B.

1. GIN, Be firm, true. *gin*, *gīn* = *kânu*. *gin* = *magāru*. *gin* = *sanāḳu ša pi*, speak with certitude. *giš gu-za-bi gi-na-da*, to establish the throne, Cyl. B 8, 16. Adj. faithful, *gīn*, *gin*. Der. *nig-gīn* = *kittu*.

2. GIN, Inhabit a place. Hence *gīn* = *mâtu*, land. *ki(n)* = earth, cf. *gun* = *mâtu*.

3. GIN, Maid, *gīn*, *gĭn* = *amtu*. See *gim*. *gen* = *nabnîtu*, begetting. See *Bab.* III 192 no. 5028. *ki-gĕ-en*, place of begetting, CT. XV 24, 10 = 8, 29.

4. GIN, One sixtieth. *gin* = 1/60 mana, or one shekel. Or 1/60 *sar* of land, or 1/60 *ḳa* of grain etc.

5. GIN, Send. *gīn*, *gīn*, *gĭn* = *ma'āru*, *'āru*, *šapāru*; for *ḳin*.

6. GIN, A plant *kuštu*. Sum. *gi-in*, CT. XI 45 *a* 11. Perhaps *gīn* is the original word for reed, *ḳanû*.

7. GIN, Restrain ? Only in *gin* = IV[1] of *kalû*, be restrained.

8. GIN, *a)* go in a circle, turn, enclose, thence, go, but rare. *gin* = *alāku*. *mu-da-gin-na-a*, (who) came with him, RTC. 19 III. *mu gin-na-ám*, the year completed its circle, Cyl. B 3, 5. The verb, turn in a circle, appears mostly as *nigin*, q. v. *gĭn* = *paḫāru*, to assemble, come together. Hence *ukkin* assembly, *puḫru*. Cf. *ugin* in *ù-gin-na-ta* = *ina alāki-šu*, SBH. no. 62, 13. Der. *gan* 1. — *b)* In causative sense, transport, carry. *gīn*, *gin* = *babālu*. Offerings *d.dungi d.enki-šú gin-na*, brought to the gods Dungi and Ea, Pinches, Amh. 56. Noun; *gin* = *biblu*, burden. See *gun* = *biltu*.

1. GIR, Hasten, be nervous, journey. *gir* = *arāḫu*, *ḫamāṭu*, *galātu*. *gĭr* = *garāru*. Noun; *gir* = *urḫu*, *padānu*, road. *gĭr* = *šêpu*, foot, *kibsu*, tread, *gĭr* often in sense of messenger, footman. The foal of an ass, *šanû*, is called *gĭr*, *gĭr*, as the swift beast. Cf. also *girru*, *kirru*, route. See *kar* = *padânu*, route.

2. GIR, Flash, rage. *gir* = *barāḳu*, to lighten, *ezēzu*, rage. *gìr* = *agāgu*, *zâru*, rage. In *nim-gir*, lightning, i. e., 'gleam on high'. Noun; *gir*, lightning. *šakbanu*, fever. Adj. *gìr* > *mir*, angry. Cf. *eme-gir*, gleaming tongue, a weapon, Cyl. B 7, 14.

3. GIR, To assemble, bind. *gīr*, *gĭr* = *puḫḫuru*. *šu-kir-kir-ri* = *rakāsu*. *°gir* =

ṣamādu, kasû, kašādu. Original root *ĝir. maš-dū ne-ib-ᵘgir-ri*, he captures the kid, ASKT. 71, 13. Of birds, ibid., 31. Noun; *gir* = *šibbu*, girdle.

4. GIR. Bone. *gir* = *eṣimtu.* Cf. *gĭr-pad-du*, bones.

5. GIR. Fire pan. *gir* = *ktru.* Perhaps in *girginakku*, storeroom for clay tablets, written . The root may be identical with *gir* 2.

6. GIR. To cut (?). Root assumed for *gur*, to harvest, *kur*, cut off. Noun; *gir*, scorpion, and *gir*, razor, sword, *paṭru, gišgirru* etc.

7. GIR. Baptize. *gĭr-gĭr-ri* = *ṭibû. a-gir* = *šulû*, piel (?) of *šalû. a-gĭr-gĭr-ri* = *salû.*

1. GIRIN. Berries, fruit. *gi-rin* = *enbu. girin* = *kirinnū*, fruit, CT. XII 25 *a* 26; K. 7751, 5. See *gurin.*

2. GIRIN, Waste, desert, *karmu*, K. 4370 obv. 14.

1. GIŠ, Beget. *giš* = *riḫû.* Noun; *giš* = *idlu*, male. *giš* = *išaru, zikru.* See *meš, muš.* Der. *gaš* in *gašan*, lofty hero, heroine, *šaḳû, bêlu, beltu. gašam* = *gaš-eme*, 'man of speech', *enḳu, ḫassu*, wise. Also in *gašmu* = Zarbanit. In *giš-bar*[1], father-in-law, and ^{sal}*giš-bar* = *ṣiritu*, mother-in-law. Often as adj. determ. male. *gud-giš*, male ox, DP. 83 II etc. *giš zid-mal engar*, hired men of the farmer, CT. X 42 B 4.

2. GIŠ. Wood *iṣu.*

3. GIŠ. Sixty, see Index.

4. GIŠ, Heaven, II R. 50, 22; 59, 47. Cf. *maš* = *ibbu* and *miš* 5.

5. GIŠ, Understanding. *giš-tuk*, have understanding, *šemû*, hear. *giš-ba-tuk-ám*, he was heard, Cyl. A 3, 29.

GIŠTEN, Wine. *kaš* liquor and *tin* life, liquor of life.

GIŠGAL. Gathering place, *manzazu.* In CT. XV 30 rev. 10 *gišgal* is the underworld.

1. GU, Total, see *gun* 1.

2. GU. Burden, see *gun* 2.

3. GU. Land. *gú* = *mâtu.* See *kin* 2.

4. GU, Voice. *gù* = *ḳibîtu*, speech. Denom. verb, speak, *ḳabû.* In *gù-gál*, protest, *paḳāru.* Der. *gù-de*, 'utter speech', cry out, *šasû, nagāgu.*

5. GU. Ox. *gū* for *gud.*

6. GU. Herb, plant. *gu* = *gū, ḳū.* Often *gú.*

1. GUB. Stand. *gub* = *nazāzu.* Remain immovable. *na-an-gub-bi-en* = *ai ikkalû*, may they not remain, CT. XVI 3, 126. *ba-gub-ba* = *nikluma*, they remain restrained, ibid., 11 VI 1. Active, *zaḳāpu* to fix, *kunnu* establish. *gub* = *tuzaḳḳap*, thou shalt erect, Zim. RT. 26 III 25. In *ki-gub*, bury, place in the earth. *ki nu-gub*, he was not buried, Gud. B 5, 2; CT. XVI 10 V 5.

1 Whence *uš-bar* = *ēmū.*

kimaĝ-šú gub, laid in a grave, Urukag. Cone A 5, 5, B 10, 1; 9, 26. Noun; *gub* = *naptanu*, table.

2. GUB, Left hand. *á-gúb* = *šumêlu*.

1. GUD, Be long, full grown. √*gíd*. *gúd* = *elû*, *šaḳû*. *gū-ud* = *šaḫādu*, protrude. Ascend, *gu-ud* = *išaḫḫid*, (the enemy) will ascend, DA. 40, 12. Noun; *gud* = *alpu*, ox, *ḳarradu*, hero. *gŭd* = *le'u*, strong. *gúd* = *mêlû*, part of the body, cf. ^{su}*ku-ud* = *mêlû*, S^{b} 363.

2. GUD, Neck, Only in *gú-da ma-al* = *ša ina kišādi šaknat*, SBH. 13, 1.

3. GUD, Cut off, be short, see *kud* 1.

4. GUDU, Rump, ass. *ḳinnatu*, . *gu-di*-right and left, DA. 31, Rm. 2, 149, 6 f.

5. GUD, Slay. *gū-ud* = *nâru*, Rm. 11, 31. *gū-ud nêši*, slaying by a lion, DA. 38, 4. Same word as *gud* 3, √*kíd*, cut off.

1. GUG, Darkness, misery. Der. of *gig* 1. *guggug* > *kukki*, darkness, Br. 8939. *gug*, hunger, famine, *sunḳu*, *umṣatu*, *ubbutu*. Disease. *gug* = *katarru*, *ḫâlu*, ulcer. *erim-šú gug sarag*, he sends hunger to the wicked, OBI., 128, 5. Woe. *gùg* = *dalḫutu*. *gúg*, King, Chronicles, II 115, 15. *ud gúg-gúg* = *ûm muriḫtim*, storm of terror, SBH. 13, 2. Names of prickly plants. ^{ú}*gūg* = *šuppatu*, thistle. ^{šim}*gúg-gúg* = *kukuru*, Rm. 367 obv. 27. *gúg* = *kukku*, coarse meal. Der. *gùg-dū-dū*, visit with sorrow, *šaḳāšu*, St. Vaut. rev. 4, 36. Denom. verb, be dark. *gúg* = *adāru*.

2. GUG, Tooth. *gug*, *gùg* = *šinnu*, √*kíd*, to gnaw. Cf. *kud* = *ḫirīšu ša šinni*. For *gug* gnaw, sever, cf. = *gu-ug* in *giš-pa-gŭg* = *urū ša iṣi*, chipping of wood, II R. 30 *e* 21.

3. GUG, Burning, bright. *gug* = *ibbu*, *ellu*. *ú-gug* = *kabābu*, *ḳarurtu* torch, CT. XVIII 46, 42. Contraction of *ug-ug*, see *ug* 1.

1. GUL, Sculptured, hewn away. *āg-gul* = *aḳḳullu*, axe, 'that which hews'; *gul-gul* = *rabbatu*, sculptured part of a house. *gu-za li-li-da azag laĝ-ĝa gul*, A stool for a psalmist sculptured in pure gold, DP. 72 obv. I. Denom. verb, sculpture. *gul-la-mu* = *iḳḳuru*, (he who) carved (the bowl), SBH, 60, 11. Demolish, *gul* = *abâtu*, *ḫabâtu*. Der. *bur-gul*, carver of stone vases, *purḳullu*.

2. GUL, Great. *gu-ul*, great, Cyl. B 2, 13. *gul* = *rabbu*. See *gu-la*, Br. 11143. Denom. verb. *ne-ib-gu-ul-la-áš* = *mušarbû*, they who augment, SAI. 8523. IV R. 35 no. 6, 14. *gûl* = *rabû*, be great.

4. GUL, Seed. *gûl* = *zêru*. Dialectic *mu*.

5. GUL, House. Inferred from *mu* = *bîtu*, and *gal*, *mal*, *mà*, house.

1. GUM, Lacerate. *gum* = *ḳaṣāṣu*, for *ĝum*. CT. XII 24 *a* 5 = 93061, 4.

2. GUM, Bow down, *kanānu*. Connected with *gam*.

1. GUN, Total, collection. *gùn* = *napḫaru*. *gùn-ne*, SBH. 112, 7. *kùr-gùn*, totality of lands, Cyl. B 7, 17. *gùn-gar* = *ḳarānu*, to collect grain. *gùn*, *gú-un* =

biltu, burden. *gùn-tuk*, he who possesses much, honorable, Cyl. B 7, 20; 13, 12. This word is for an original *ĝun*, √*ĝen*, be much, abundant. *gùn-gur*, to restore all, to fulfil, Cyl. B 11, 23; 15, 4.

2. GUN, Neck. *gùn* = *kišādu*. From *gín*, turn in a circle. *gùn ki-šú mal-mal*, to bring the neck toward the earth, stoop, *ḳadādu*. *gùn-lal*, to stretch out the neck, arise. *an-da gùn-lal-ám*, rising into heaven, Cyl. A 21, 16, cf. 21, 6. *an-ki-da gùn-lal-a*, exalted in heaven and earth, 17, 19.

3. GUN, Mighty, great. *gūn* = *rabû*. Perhaps same root as *gun* 1.

1. GUR, Turn. *gur*, *gúr*, *gūr*, *gûr* = *târu*, *saḫāru*. Turn back. *gúr* = *ne'u*. Der. *marrana* < *garrana* = *taḫāru*, mercy. *gur-gur* = *kuppuru*, remove materials in a ritual against uncleanness, take away bread, meal, scapegoat, which have absorbed the uncleanness, *u-me-te-gur-gur* = *kuppir*, remove (the bread), IV R. 27 *b* 54; of a scapegoat, ASKT. 104, 16. [The meaning 'smear' for these cases, argued by SCHRANK, Babylonische Sühnriten, pp. 81-7 is impossible in Sumerian.]

2. GUR, Cut into bits, plunder, shear. *gŭr* = *ḳaṣāṣu*. *gūr* *g̃ūr* = *šalālu*. The root *cut* in *guŕ* = *eṣēdu*, to harvest. *še-g̃ūr-kud* = *eṣēdu*. *guŕ* in lists of animals seems to mean shear not wean. *udu gíš guŕ-ra*, a male sheep sheared, DP. 86 I. *e-guŕ*, he has sheared, RTC. 40 II 4. See SAK. 54 note *d*. Noun. *g̃ūr* = *eldu*, harvest. *še-g̃ūr*, harvested grain. This root in *gurin* > *girin* > *gurun*, fruit, crop; also in *kan-guŕ* = *kanagurru*, harvest land, SAI. 2021 and Br. 11891.

3. GUR *a)* Be thick, heavy. *gūr* = *kabāru*, *kabātu*. Adj. *ĝûr* = *kabru*, heavy. *tug-gūr-gūr* = *ṣubatu kubaru*, a thick cloth. *gūr* = *puḳlu*, thick.

b) Be full, rich. *gùr* = *malû*. *gûr-gûr*... *gun gur-gur-da*, to fill the granaries with produce, Cyl. B 11, 23. *šu-gùr*, cause to be filled with abundance, Cyl. B 11, 15; 15, 4.

c) Crush. *gur* = *saḫāpu*. *g̃ūr* = *kanāšu*, *kalāšu*. Noun. *ĝûr* = *ḳiddatu*, humiliation. *gūr* = *uddatu*, suppression. Here *ki-ma-ĝûr-ĝûr*, he lay down, Cyl. A 5, 10.

4. GUR, Lift, carry. *gùr* = *našû*. *imi gùr-ru* = *ina ramanišu šûlû*, (who) is of himself exalted, SBP. 232, 15. Here *gur* ( ) for *guruš* = *našû*. *sag-gur* (*UŠ*) = *rîšan elatum*, exalted head, II R. 30 no. 1 *g* 15. Perhaps all to be put under GUR 3 *b)*.

5. GUR, Send. *g̃ūr*, *gŭr* = *mu'uru*. Perhaps to be put under *gur* 1.

6. GUR, Hasten. Denom. verb, root *gir*, hasten. *gūr* = *garāru*. *gùr* = *etēḳu*.

GUSIR, Knot. *gù-sìr* = *ḳiṣru*, knot, troops, property, rent. *gù-sìr-(u-a) iššapḫu*, my troops will be scattered, Boissier, Choix, 133, 15; DA 6, 1. *gù-sìr*, rent, CT. VIII 12 *a* 5. 8 etc. VS. VII 20, 7. Property, King, LIH. 23, 4.

Der. *nam-gú-sìr* = *ḳiṣru*. Here *gusir*, to scrub (?). *galu*$_{lúg-gú-sìr}$ = *ḳaṣiru*, the fuller.

ĝA, Abundance, see *ĝen*. Ordinary word for fish.

ĝAB, Shameful. *ĝab* = *ḫappu, ṣinu*, wicked. *šim-ĝab* = *turû, šaḫatu*, names of stinking ointments, CT. XII 25 b 46 f. *ĝab* = *bu'šanu*, disgraceful thing. Denom. verb, *ĝab*, be shameful, *bîšu*.

ĝAD, Bright. *ĝad* = *ellum, ibbu, namru*, CT. XII 6 *b* 20-24. Denom. verb, blaze, *nabāṭu*. See *ĝud*.

1. ĝAL, Be swift. *ĝal* = *garāru, ḫâšu*. Noun; *ĝal* = way, *ālaktu*, CT. XII 4 *a* 7.

. ĝAL, Apportion. *kiš an-na-ge mu-un-ne-ši-in-ĝal-ĝal-la*, the totality of heaven he portioned unto them, IV, R. 5 *a* 61 (first ed.). *e-ĝa-la*, she portioned unto them, Nik. 125 end. Noun; *ĝa-la;* property, *zittu. kišib ĝal*, deed of property, Poebel 42, 3.

ĝAMUN, Unity, agreement. *ĝa-mun* = *lišan mitḫarti*, a common tongue, in unity, from *ĝa(n)*, all and *mun*, language, unity of speech. K. 3138 rev. 13; IV R. 19 *a* 46.

1. ĝAR, Design, plan. *ĝar-ḫarru, giš-ĝar* = *uṣurtu*. Marduk *muḳîn giš-ḫar-ru*, establisher of plans, 86918, 1. ^{d}*enki-ge giš-ĝar-bi si-mu-na-sá*, Ea directed the plan, Cyl. A 17, 17. *giš-ĝar šu-dú-dú*, he performs the plan well, SAK. 214 *d)* 11. Syn. *me*, decree, SAK. 208 no. 5 I 8; OBI. 19, 4; IV R. 36 no. 2. 14. That which plans, liver, *kabattu*. Reading fixed by HAR (*ĝár*), SBH. 3, 10. *ĝar šă-ba-mu*, the thought of my heart.

2. ĝAR, Ox. *ĝár* = *alpu*.

ĝAŠ, Axe, weapon, from *ĝiš*, to demolish. *ĝaš, ĝaš* = *šebru, mašgašu*. Denom. verb, break into bits. *ĝaš* = *ḫaṣāṣu, ḫamāšu, šabāru*, etc. See *gaz*.

ĝAZ, Seize. *šu-ga-za*, with a seizing hand, V R. 50 *a* 53. *šu-mu-un-da-ab-ĝa-ra*, (he who) seizes, IV R. 9 *a* 49.

ĝEN, Be abundant. Der. *ĝen-gál* = *ḫegallu*, abundance. *nam-ĝen, nig-ĝen*, abundance. Der. *ĝan, ĝa. ĝá* ( ) = *ma'du*, much. *ĝà* = *ma'dutu. ú-ĝá* = *ma'dutu, tabrû*, riches, II R. 42 no 3 rev.

ĝIR, To outline, define, capture. *ĝir* = *eṣēru, ĝir* = *kasû*, bind. *mašdu me-ib-ĝir-ri*, the kid he captures, (*ukaššad*), ASKT. 71, 13.

1. ĝIŠ, Crush, break, *ĝiš* = *ḳadādu*, CT. XII 6 *a* 21. See *ĝaš* and *ĝuš*.

2. ĝIŠ, Be red. *ĝiš* = , CT. XII 6, 51. Cf. *ḫešû*, Sm. 1300 obv. 23. See *ĝuš* 2.

ĝUD, Bright (*ĝu-ud*) = *ibbu*, etc. Cf. late Semitic etymology (*ḫud*) = *namāru*. See *ĝad*.

1. ĝUL, Gladness. *ĝul* = *ḫidûtu, rîšatu*. Adj. glad, *ḫadû*. Adv. gladly, *ĝul-liš* = *ḫadiš*. Denom. verb, *ĝul* = *ḫadû*, be joyful.

2. ĝUL, *a)* To do violence. *ĝe-im-ma-an-ĝúl*, may he annihilate, CT. XVI 3, 80. *ĝúl-dúg-ga-mu*, (he who) has annihilated, K. 41 I 1/2. *imi-ĝúl*, a destruc-

fire wind, St. Vaut. obv. X 11. Ordinarily translated by *šulputu, abātu.* *uru-ĝúl-a-za*, thy desolated city, Radau, Miscel, no. 3, 27. Noun; *ĝúl* = *šulputu*, desolation.

b) Act wickedly. *ĝúl* = *lamānu, ḳullumu.* Noun; evil, *limuttu.* The root may be connected with *gil*, destroy.

ĝum. Crush. *ĝum* = *ḫamāšu*, etc. CT. XII 24 *a* 2 f. *ĝu-um*, 25 *b* 19.

1. ĝuš. Annihilation. *nig-ĝuš-a* = *šaḳḳaštu.* From the idea 'cut out' in the root *ĝiš* we have *ĝuš*, cavern, cave, *šuttatu*, 91010, 3. See *ĝaš.* *ur-ĝuš* = *ḳattilu*, a destructive animal. *dun-ĝuš* = *ḫuššū*, wild zebu.

2. ĝuš. Red, angry. *ĝuš* = *izzu.* Loan word, *ḫuššu*, bright. Verb *ezēzu.*

1. ib. Region. *ib-bi* = *tupuḳtu.* Cf. *ub* = *tupḳu.* The element in *ib-gal*, part of a temple, SAK. p. 225. In Ištar's temple, VATh. 2100 III 4. The *ib* of a canal, RTC. 40 rev. I 1. Offerings to the *ib id-edin-na*, Nik. 24 V; 163 obv. III. To the *ib* of *bad-dúr-ra*, 28 III.

2. ibbi, Speak. *mi-ib-bi* = *nibḳû*, we weep, SBH. 122 obv. 20. *ĝe-en-ib-ba* = *liḳbû*, may they speak, CT. XVI 8, 292.

1. ibbi, To rage. *ib* = *agāgu.* Only *ib-bi ib-ba* in texts. Noun; *ib* = *uggatu*, anger. Adj. *ib* = *uzzu*, angry. Hence the seat of anger, *ḳablu*, liver (?).

id. Canal, river. *id, id*, (Ean. Galet A V 16). *id-da*, RA. VI 81 I 10. Original 𒁹 *id*, only Br. 10216 and *id·id.* = *ilu* Nâru.

1. idim, Oppressed, weak, stupid, deaf. *idim* = *piznaḳu, la le'u. ḳabtu*, oppressed, *ulalu* weak, Sm. 602 rev. 10. Deaf, *saklu, sakkulu, piḫû.*

2. idim, Well, pit. *idim* = *naḳbu.* Water source, St. Vaut., obv. 16, 24. Perhaps here *ikdu*, Sm. 702 rev. 7.

3. idim, Wail, cry. *idim* = *šagāmu, šegû, šelû.* Raging; *sag-ḳul-bi idim*, its bar (is) a raging (dog), Cyl. A, 26, 22.

1. ig. *iḳ*, Door, *iḳḳu, daltu.*

igi, Eye, *ênu.* Hence front, *panû.* For compounds, all meaning to see, v. *Bab.* II, 75-7.

1. ili, Be high. *ili* = *elû, šaḳû.* Causative *šu-ili*, to lift, *našû.* *á ili* = *niš idi*, lifting of the hand. Noun, *ili* = *niššu*, lifting. *i-lu* = *askuptu*, door-sill. Here *an-na il-la-ta* = *ina šamê napḫu*, (which) rises in heaven.

2. ilu, Sing. SBH. 104, 27. *i-lu* = *nagû*, II R. 20 *cd* 28. *i-lu ga-an-na-ab-dúg* = *lunag*, verily I will sing, SBH. 121 rev. 20. *i-lu* = *zamāru. i-lu-dúg* = *ṣāriḫu*, wailer. *i-lu mu-un-du-du*, I wail, SBP. 332, 22 f. Noun; *i-lu* = *ḳubû, nubû*, lament.

imi. Clay, *ṭiṭu.* Loan-word *immu*, a clay vessel. *imi*, clay tablet, *duppu.*

imi, Wind, *šâru, šamû*, for *imir*, see root *mir.*

imma, imma, Lordship. Var. of *en. šab im-ma-ge*, (var. *è-ma-ge*) = *libbi bêlûtiśu*, IV R. 21* b 26.

IMI-TEG, Have fear, from *imi* fear and *teg* have. Also *imi-tuk*. *palāḫu*. To reverence, *na'ādu*. *imi-mu-da-ab-teg-teg*, it was made fearful, Cyl. B 14, 24. *ma-e imi-bi ma-teg*, I feared, SBP. 4, 6. *imi-mu-un-teg*, he terrified me, CT. XV 25, 6. *imi-mu-te-gà-da-meš = la ādirûti*, they who fear not, CT. XVI 21 *a*, 140. *arad imi-tuk*, the revering servant, Gud. E 2, 1; F 2, 10; and often. Var. *imi-du*. *imi-mu-un-du*, he terrified me, SBP. 4, 6. Der. *imi-teg*, fear, *puluḫtu*, *birittu*. Var. *me-da*, CT. XV 25, 7, cf. SBP. 4, 7.

1. IN, Straw. *in-nu = tibnu*. *še en-na*, *še in-nu*, CT. X 20 II 1; 21 VI 15. *en* appears in the ancient sign for *eburu*, Hilpr. Anniv. 199.

2. IN, How long? var. of *en*, see Index. *in ga-na-dúr*, how long will he tarry?, SBH. 120, 1.

INIM, Word, *amatu*. See *nim* 2.

1. IR, Seize. *ir = laḳû*, *tabālu*, *aḫāzu*. Cf. *ur* 1. Connected with *rig*(?)

2. IR, Go. *ir = alāku*. *ud enem anna ma-ra i-ir-a-bi*, when the word of Anu came to me, CT. XV 24, 16. *a-a-bi ir-ra-bi*, whither are they gone?, Radau, Miscel. 3, 9.

3. IR, Beget. *ir = erēšu*, plant, husband the earth. *gišgal ir-ir*, abode of creation, CT. XV 10, 13. See *eri* 1.

4. IR, Pierce, string beads. *ir = šarāṣu*. See *ur* 16; K. 4597, 3.

5. IR, Demonstrative pronoun, this, that, § 163.

IŠI, ISIŠ, Wailing. *isiš*, *i-si-iš = ṣiḫatu*, *nizatu*. Denom. verb, *iši = baḳû*, to wail. From *er-er = eš-eš = isiš > iši*.

IŠIB, Incantation. *išib = šiptu*. Oracle, *tertu*. Decree, *parṣu*. Priest of incantation, *išibbu*, *ašibu*, *ramku*. Also ^{sal}*išib*, priestess. Passim in contracts, where the SAL-ME of various gods appear as holders of property, contestants at law, heirs, etc. *išib* is from the root *šib*, to invoke divinity, and connected with *šub = nadû*. [This etymology first given by HAUPT.]

KA, Mouth. Possibly connected with *gù*, speech.

1. KAD, Bind, wrap. Denom. verb ✓*kîd* of 2. *kád*, *kad = ḳaṣāru*.

2. KAD, Pond, excavation. *kád = timru*. See *kid* 1.

KAL, Attendant, servant. *kal = kallu*, V R. 3, 116; 65 *b* 32. Passim in business documents.

1. KALAG, Strong, mighty. *kala-ga = dannu*, *gašru*, *idlu*. Violent, cruel, *aštu*, *agsu*, *iszu*. Noun; might, *emuḳu*. Denom. verb, *danānu*, be mighty.

2. KALAG, Valuable, dear. *ĝe-en-kal-la-gi = lišaḳiru-ka*, may they make thee precious, v. SAI. 4403. *kalag-a-ni*, one dear unto him, IV R. 14 *a* 9. *ba-an-kalagi-eš = utaḳḳiru*, IV R. 15 *a* 58. *nà kalag*, precious stone, IV R. 12 obv. 25.

[illegible] Pay sustenance to a parent. *in-na-ab-kal-la-gi-ne*, they will pay the sustenance, Poebel, no. 28, 25; 48, 30.

[illegible] Land. See *kanag*.

[illegible] Clay tablet. *kam* = *duppu*. Earthen jar. *kám* = *kammu*, *ummaru*, [illegible].

[illegible] Field, abode. *kan* > *gan* = *iḳlu*, field. *kan-ḳal*, desolated abode, *nidûtu*, i. e., field whose house is demolished. See *kin*, to inhabit.

[illegible] Land, native land, Sumer. From *kan* abode and *ug* people. *kan-ug* = *kanag*, *kalam* = *mātu*. *ka-nag*, *ka-na-ăg*, CT. XV 10, 1; 13, 5; 18, 14.

[illegible] Plot with ruined house, see *kan* and Poebel, op. laud., p. 12.

[illegible] KAR. Shine, glow, see *gir* 2. *kar-kar* = *nabāṭu*, *napāḫu*. *ud-dim kar-kar-ri-dè*, to cause to shine like day, CT. XV 28, 5. In compound *igi-kar* = *barû*, behold, *ḫâru*, to select, choose.

[illegible] KAR, Route. *kar* = *padānu*. Denom. verb, *ḳár* = *narrubu* IV[1] of *arābu*, to run away. *ba-da-kar*, he ran away, Ent. Cone 3, 16. Hence *kár* = *lasāmu*, *irribu*, *arbu*, *munnarbu*, fugitive. From *gir* 1.

[illegible] KAR, Seize away. *kár* = *eḳēmu*, *ḫabālu*. To plunder, *mašā'u*. *eṭeru*, take, hence receive, also pay, often in commerce of late period. Not classical. [*kár* = *eṭēru*, to spare, is due to confusion with *eṭēru*, to seize, v. *Bab.* III 262]. *ur-ri-bi tug-mu mu-un-kár*, the foe stripped me of my garments, SBP. 4, 9. *ba-an-da-kàr-ra*, he took away, SBH. 73, 3. *ǵalu-kár*, thief, *ḫabbilu*. *kár* = *kabāsu*, violently remove, often in omens, SAI. 5718. The preferable reading for this root is *ḳar*.

[illegible] KAR, KAR, Turn. *kar-kar* = *mutirru*, avenger, IV R. 40 I 9. *šag-gi-kar* = *ba-bal libbi*, repentance, favour, OBI, 68 I 27; VS. I 36 II 10. *ḳar* is here connected with *gur* 1. Perhaps here *ḳár* = *kāru*, moat-wall.

[illegible] KAR. Sword, razor. *ḳar* = *ḳarru*; *kak ḳar* = *sikkat ḳarri*, hilt of a dagger. Der. *á-kar*, hand dagger. *ḳar-ra-áš mi-ni-in-dū-e* = *abbuttum išakkan-šù*, one shall make a mark upon him, i. e., treat him with a razor[1], V R. 25 *c* 27. Cf. Poebel, 57, 22. The root is *gir*, to cut. *á-kar mé* = *unut taḫazi*, instrument of battle, ZA. VIII 204, 10.

1. KAŠ, Route. *kăš* = *ḫarranu*. Denom. verb, *kàš* = *lasāmu*, run. *kaš* = *ṭeḫû*, approach.

2. KAŠ, Liquor. *kaš* = *šikaru*. Often *kăš*. Here *kăš* = *šinātu*.

1. *abbutu*, mark on a slave, seems clearly to have been a fashion of cutting the hair as resorts from V R. 47 *b* 32. *muttutu ammariṭ abbuttum*, as to the forehead, I was sheared of the mark. The Aramaic מרש to make bald and *marṭak*, I am become bald, Harper Lett. IV 348, 9, make this interpretation imperative. See MARTIN, JA. 1910.

KEŠDA, Bind. *ḳaṣāru, rakāsu, kasû.* Restrain. *dúg-dúg-ni ĝe-kešda*, may his commands be restrained, Gud. B 1, 20. *kešda-aga-a-mu*, I restrain, CT. XV 11, 24. *é-kéš-da = rikis bīti*, part of a house, IV R. 21 *b* 20. *giš kešda = riksu*, a cult object, V R. 21 *a* 29. The *giš kešda* of the gods, CT. VI 9, 10. Reservoir, *miḫir nāri*, v. *Bab.* III 168. Hell, *irkallu = keš-da*, place of restraint, V R. 16, 80; CT. XVII 3, 95. Deriv. *ka-kešda*, bind, *ḳaṣāru*, yoke, *ṣamādu. gud urŭ ka-keš-du*, oxen yoked for ploughing, Gud. L 2, 6. Hence to choose, arrange. *galu má-gur-bi ka-mu-na-kešda*, he appointed sailors, Gud. D 3, 10. *enim-bi ka-e-da-kešda*, he arranged the affair with him, Urukag. Cone B 12, 28. *dumu uri-ma ..... ka-ba-ab-kešda*, he enrolled the men of Ur, OBI. 125 obv. 16. *dúg-si-sa-e ka-keš-da-aga-da*, to arrange righteousness, Cyl. B 8, 25. Rent, *ḳiṣru*, ASKT. 69, 18.

1. KID, Search, dig. *kid = ḫarāṣu*, dig, reckon. Notice *gid* for *kid = šaḫû*, to root. The derivatives *kad* pond, *kud* investigation, indicate an original meaning as given.

2. KID, Bind, seize, weave. *kīd = ḳaṣāru*. See *gid = ṣabātu*. Der. *gad*, linen garment. Noun *kid*, *kit = kitu*, reed mat. *kid = kītu ša ḳanê. gi kid-maĝ, gi kid-má-maĝ = būru*, reed mat.

KIL, KEL, Maiden, *ardatu.*

KILIB, KILI, Totality, *kiššatu*, CT. XII 25 *b* 1. *kùr-kùr kilib-ba*, all lands, LIH. 99, 24. See *Bab.* IV 36.

KI, KIN, To inhabit. *kin = ašābu.* Habitation, *šubtu.* Habitable earth, *irṣitu. ašru* place. Deriv. *gan* field. Perhaps in *ḳin-nisig*, verdant field, Cyl. B 1, 17; 2, 27.

1. KIR, Run, hasten. For *gir*. *kìr = ḫamāṭu. kìr = zâḳu*, rush. Cf. *šu-kìr*, to transport.

2. KIR, Nose. *kìr = appu*, Del. H. W., 104 *b*.

3. KIR, Storeroom, *kirru*, see *gìr* 5.

KIŠ, Hog. *kíš = piazu.*

KIŠ, KEŠ, Bind. Ordinarily *kešda*, q. v. *ki-sá, kissa = kisû*, buttress.

KISIM, An insect, *kisimmu, šiḫu.*

1. KUD, Trough. *ḳuddu. ḳu* amphora, *alu* vase. Investigation, *dīnu.* Denom. verbs, *ḳarāšu, ḳarāṣu*, dig. *garāru*, root, dig. *dânu*, to judge, *parāsu*, decide.

2. KUD, Break, hole, rent. *kud = baṭḳu, buṭuḳtu*, bursting of a dam, etc. From *gid*, to cut through. Denom. verbs, *nakāsu* cut, *parā'u, parāḳu. giš kud*, weapon of slaughter, *niksu, ni'ru, šapulu, kiksu.* See *gud* 2. Read preferably *ḳud.*

3. KUD, Eternity, future. *kud = kisittu*, from *gid*, long, far off.

1. KUR, Change, be hostile. *kúr = šanû, nakāru.* Also *kúr = nakaru*, hostile. Nouns; *kúr, kūr = aibu, aḫû, nakru* foe. *kûr = ṣaltu*, hostility. *kùr*, foreign land, i. e., land of strangers. *galu-kûr-ra-me*, the strangers, Pinches, Amh. 17 IV 17. Der. *kúr-dúg = tuššu*, wickedness. *kùr-ra-an-di = nukurrutu. kúr = kuppuru*, see *gur* 1.

2. KUR, Glow, shine, burn, bake. *kùr = napāḫu*, shine, usually of the rising of sun. *kùr tur*, sunrise and sunset. *kŭr*, purify, *ṣurrupu, ubbubu.* Hence *kúr* to burn, *kabātu* and *kūr* to bake, *epû. širu kūr-ra*, baked flesh, Bois. Choix, 97, 1. Nouns; *kùr = niphu*, morning. *kúr-kúr = kippatu*, coals. *kûr = kurummatu*, baked food. Der. *kŭr-šâ = naṣraptu*, purified metal.

3. KUR, To eat. *kur = akālu.* Cf. *gar = aklu* food.

4. KURUM, KURU, Oversee. *kurum* ( ) *= kânu ša dînim. kŭr = paḳādu.*

KUŠ, Be dejected, weak, sigh, ponder deeply. *kuš = anāhu. zi-ib-ba nam-kuš-šá*, he whose knees weary not, IV R. 9 *a* 38. *ĝín-gín-e nu-ši-kuš-ša*, going he wearied not, Cyl. A 19, 27. ^{d}*enki-da .... šag mu-ti-ni-ib-kuš-šá*, from Ea he took counsel, 22, 12-13. *dúg-é ni-ni-kuš-šá*, words he sighed, 1, 23. *nig lugal-bi-da šag-kuš-dam*, what was devised by its lord, 29, 2. *ki šag-kuš-ba*, in the place of reflection, 26, 12.

LABAR, Singer, see *lagar, la-bar,* SBP. p. VII n. 3.

1. LAG, Be clean, to wash, for *laĝ. ĝe-en-lag-gi*, may he be clean, CT. XXIII 34, 36. Noun; *lag-ga-ta = ina núri*, with light, IV R. 19 *a* 51. Adj. *lag-ga = namru*, pure, CT. XVI 19 *b* 35. Der. *ešlag = ašlaku*, man who cleans wool, carder. In CT. VI 11 *a* 3 *lăg* after the name of a stone, *white* stone. Cf. ibid. 24 opposed to *gig* dark.

2. LAG, Go. *làg = alāku, ārādu.* For *laĝ.* Active bring, *babālu*, place, *nazāzu, sag-gà-na a-ba-an-làg-làg-gi-eš*, at his head may they stand, CT. XVI 36, 8 v. p. 161 n. 7.

3. LAG, Mix, knead. *lāg = lâšu. nig-lāg-gà = lîšu*, whatsoever is kneaded. *lāg mun ù ....., = kirban ṭabti ù ḫašî*, a lump of salt and of *ḫašû* (an herb), CT. IV 8 *a* 35. *lāg ṭabti*, lump of salt, Behrens, Briefe, 18 n. 4. *lāg gan = kurbannu ša iḳli*, a mineral deposit on fields. *lāg*, a kind of clay employed for making ovens. *la-ga-ktr*, oven, AO. 2162 rev. II 6.

LAGAB, Block. *lagab = šibirtu*, block. *na-gal ĝarsag-gà lagab-ba ma-ra-tar-e*, great hewn stone of the mountain in blocks shall be cut for thee, Cyl. A 12, 9; cf. 16, 6; 22, 24. *šir-gal lagab-bi-a*, marble in cubes, Gud. B 6, 15. *lagab zagin-na*, a cube of lapis lazuli, Cyl. B 14, 13.

LAGAR, Psalmist. *lagar* (UŠ-KU) *= kalû. lagar* ( ) *= lagaru.* From *lil*, sing, and *gar*, to do. *lil-gar* > *ligar, lagar.*

1. LAG̃, Be clean, wash. *laǧ* = *misû*. *šu-šu mu-laǧ*, I washed (my) hands, Gud. B 7, 29. The lord who like the Euphrates *laǧ-ǧa-ni*, washes, Cyl. B 10, 20. *làǧ* = *namāru*, be pure. *làǧ* = *nabātu*, burn brightly, hence ^{giš}*laǧ*, torch. Adj. pure. *azag láǧ*, *azag-laǧ*, silver. *gesten làǧ*, white wine. Perhaps in *muš-lăǧ* = *mušlaḫḫu*, a kind of priest.

2. LAG̃, Go. *lăǧ* = *alāku*. See *lag* 2.

1. LAL, Be lacking, *maṭû*. 9 *lal* 1 = 8. *ú-lal*, wanting strength, feeble, Gud. B 2, 2. *izi im-ma-ta-lal*, with fire one shall take away, Cyl. A 13, 13.

2. LAL, Suspend, hang, weigh. *sa-par a-ab-ba-ge lal-a*, a net suspended upon the sea, IV R. 26 *a* 22. *lamas šág-ga-ni an-ta im-ta-lal*, the good demon on high he suspended, Radau, Miscel. no. 4, 2. *lal* = *šaḳālu*, weigh. *ni-lal-e*, he shall weigh out, (pay), passim.

3. LAL, Bind; attach. *lal* = *ṣamādu*, *alālu*. *lál* = *eṣēlu*.

4. LAL, Honey. *làl* = *dišpu*.

1. LAM, Bear fruit. *ešēbu*. *lam-lam* = *uššubu*.

2. LAM, Glamour. In *me-lám* = *melammu*. Strike with lightning. *ǧa ba-ni-in-lam*, the fish it strikes with lightning, V R. 50 *b* 40.

3. LAM, Four. See Index.

1. LI, Rejoice, *râšu*, *nagû*. See *ili*. See also *ul* 1.

2. LI, Demonstrative pronoun, that yonder, § 164.

LIB, Come. *lib* = *etēḳu*. For *dib*.

LIBIR, Master. For *ligir*. *gallû*, *nāgiru*. ASKT. 118, rev. 1, *li-bi-ir*, a title of Nergal.

LIBIŠ, Bowels, inwards. From *lu*, man, and *peš* > *biš* bowels. *libiš* = *libbu*, distinguished from *šag* = *libbu* heart. Always of humans. *libiš zal-ma-al*, she whose inner parts are pure, CT. XV 24, 11.

LIG, To knead. Only in *lig* a kind of clay. *imi-lig* = *aštu*, *isikku*, *sušikku*.

LIGIR, Potentate, prince. REC. 91. For earlier *nimgir* = *nāgiru*. See *nimgir*.

1. LIL, a) Blow. *lil* = *záḳu*. Noun; *lil* = *šâru*, *zaḳiḳu*, wind. *lil* in *mu-lu-lil*, lord of the wind, (Enlil), IV R. 27 *a* 56. *en-lil*, lord of the wind.

b) Play upon a wind instrument. As verb only with augment *dug*, *du*. *li-du* = *zamāru*. Der. *ù-li-li*, lamentation. ^{sal}*ù-li-li*, female musician, *zammertu*. *li-du-a-ni*, her song, BA. V 620, 17. *li-du-dúg kešdu-mu*, my collection of songs, Gud. B 8, 21. *li-li-eš* = *lilizu*, a wind instrument for the feast. *é-lil-lá* = *bit zaḳiḳi*, house of the wind.

2. LIL, To bind. Only in *ab-lil-la si-dé*, at the window they rush, Sm. 49 obv. 1. *ab* aperture, *lil*, enclose, 'enclosed opening', *aptu*, window, cf. *ab-lal* = *aptu*, and *lal* 3. *ub-lil* = *ibratu*, secret chamber.

1. LU, Man. *lu* var. of *lù* ( ) in $^{d.}$*asar-lu-dug* = Marduk, Huber, Hilpr.

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Anniv. 220 rev. 7. Often in n. pra. *lu-udulu*, *lu-nannar*, etc., v. Huber, Personnennamen, p. 128. See F. Thureau-Dangin, RA. VI 141. Evidently abrv. of *galu*.

2. LU, Wander in sorrow. *lú = dalāḫu; niḳilpû ša murṣi, ḫâšu*, K. 264 rev. 15-22.

LUGAL, King. *lu*, man, *gal*, great.

LUGUD, Deformed person, humpback. *lugud = kurû, batû, ispu, bamatu, pissu*, CT. XII 25 *a* 47-51. Originally *lù-gid = ispu*, 'man cut off', CT. XVIII 50 *b* 22. For the writing *lu-gud*, v. Boissier, DA. 245, 19. Cf. also K. 8276 obv. 8.

LUĜ, Clean, washed. See *laĝ*. *šu-luĝ*, hand-washing. *azag-luĝ-ĝa*, washed gold, DP. 72 obv. I.

1. LUL, Rebellion. *lul = sartu*. Denom. verb, *sarāru*, waver, be faithless.

2. LUL, Many, much. Der. *ù-lul = ma'du*. *ù-lul an-dúr-dúr = mušaṣlil ma'da*, he makes many to lie down, IV R. 21* 3. Cf. CT. XV 10, 8. Adv. *lul-áš = ma'diš*.

3. LUL, Singing. Inferred from *lil* 2.

LUM, Bear fruit. See *lam*. *unnubu*, CT. XI 25 *b* 17.

1. MA, Beget, build. *ma, mà = alādu, banû, šakānu*. Ninharsag *nin uru-da mà-a*, lady of the builded city, Gud. A 1, 2. See *mag*.

2. MA, Wear out, perish. *ma = kalû, nasāḫu*. *ma-ma = raḫāṣu*, devastate. Dialectic for *mal, gal*, root *gil*.

3. MA, Name. *ma = šumu*, var. of *mu-(n)*. Denom. verb, *nabû*, to name.

4. MA, Male, *zikru*. For *maš*, root *giš*.

5. MA, House. *ma, mà* for *mal*. Cf. *mu = bttu*.

6. MA, Burn. *mā = ḳamû*. From a root *man*, cf. *mun*, burn.

7. MA, Adore. *mà = ḳarābu*. *mà-šir = zamāru*, to sing songs of adoration. See *mu* 10.

8. MA, Be mighty, *šarāḫu*. For *mal < gal*.

9. MA, Ship. *má = elippu*.

1. MAG, Distress. Only in *samag*, hunger. See *mug* 2.

2. MAG, Beget. Inferred from *mug, mud*, beget, and *ma* 1.

MAĜ, Great. Loan-word *maḫḫū*, passim in compounds. *durmaĝ = durmaḫḫū*, great throne. *sukalmaĝ = sukalmaḫḫū*, great messenger, etc.

1. MAL, Create, build. *ma-al, mal = šakānu*. Exist, *bašû*. For *gal* 1.

2. MAL, Perish, destroy. *mal = maḫû*. From *gil* 1. See *ma* 2.

MAN, Two. See *min*, Index. Comrade, twin. *man = aṯḫu*, brother, *mašū, tappu*, twin.

1. MAŠ, Half, *mešlu*. Twin *mašū, tallu*.

2. MAŠ, Fat, strong, *marû, bitrû, ašaridu*. See *muš* 3.

3. MAŠ, Small cattle. *maš*, *máš* = *bûlu*. Ordinarily young of the goat, kid, *lalu*, *ṣabîtu*. *úz máš-bi*, she-goat and kid, IV R. 30 no. 2 obv. 6. *máš dú-du*, a sleek kid, Cyl. A 18, 7; 1, 14. *máš-šeg*, fat kid, Cyl. A 8, 8. Yet the proper term for male kid is *maš-dū*. *maš*, *máš* apparently denotes properly the young female of the goat, *uriṣu*, distinct from the older female *uniḳu*, ṢU + ḲAR. *maš-zid*, the sacred she-goat, Gud. F 4, 6; IV R. 28* no. 4 rev. 3. *maš-gab*, the opened she-goat, DP. 83 I. The *maš* bears *bar-túg*, but the *udu*, bears *sìg*, wool, Nik. 59 obv. VII; rev. IV. Der. *mašḫuldubbū*, scape-goat, ZA. VI 242, 22; IV 21 *b* 29.

4. MAŠ, Vision. *maš*, *máš* = *bîru*. *máš gig-ga*, vision of the night, dream, CT. IV 40 B 21; Nbn. 8 VI 12. Oracle. *sig máš-e ne-pad*, the brick announced the oracle, Cyl. A 13, 17. *máš-bàr-bàr-ra šu-mu-gíd-dé*, he observed pure oracles, 12, 16.

5. MAŠ, Interest. *maš*, *máš* = *ṣibtum*. *máš ĝi-na daĝ-ĝe-dam*, let the lawful interest increase, CT. VI 44 B 1. *máš an-tuk*, he took interest, Poebel, 22, 1.

6. MAŠ, Bright. *maš* = *ellu*, *ibbu*. *māš* = *ellu*. See *giš* 4, *muš* 3.

MEL, Fire. *KI-BIL* (me-il) = *ḫimṭitu*. Perhaps connected with *mun*.

MIN, Two. See Index. *min-na-bi*, doubled. *min-kam-ma*, second. *giš apin-gud min-lal*, oxen for irrigating machines, hitched in pair, K. 2014, 4, v. Del. HW. 674 *b*.

1. MIR, Flash, rage. See *gir* 2. *mir*, *me-ir* = *ezēzu*. Noun; *mir*, *me-ir* = *nuggatu*, rage.

2. MIR, Band, girdle. *mir* = *šibbu*. See *gir* 3.

3. MIR, Foot. *me-ri* = *šêpu*. Tread, *kibsu*. Conquest, *kiššatu*. See *gir* 1.

4. MIR, Sword. *me-ri* = *paṭru*. See *gir*, to cut.

MIŠ, MEŠ, Manly, male. *miš* = *zikru*, *maru*. *ukkin mes*, man of the assembly, elder, *puršumu*, Rm. 604 obv. 7. See *gíš* 1.

3. MIŠ, Be bright. Root assumed for *maš* 6, *muš* 3 and *me* in *me-lam*.

1. MU, Name. *mu* = *šûmu*, *mū*. For *mun*. Denom. verb, to name, *nabû*. Passim in oaths, 'by the name of', by. *mu lugal*, by the king (they swear). See § 118.

2. MU, Male, *zikru*, *mu*, *mu*. See *muš* 1.

3. MU, Oracle. *mŭ* = *tertu*. From *mur* < *ĝur*, $\sqrt{ĝir}$.

4. MU, Year, *šattu*.

5. MU, House. *mu* = *bîtu*. Der. of *gal*, to create. Cf. *ma* 5.

6. MU, Great, *rabû*. For *gul* 2.

7. MU, Wood, *iṣu*. See *muš* 5.

8. MU, To clothe. *mû* = *labāšu*. Noun; cloth made of fibre, linen, cotton, *ṣubatu*. Certainly connected with *giš*, wood. See p. 59 under *túg*.

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2. MU, Curse. *mu* = *šiptu*, curse, *nidû*, act of cursing. *mú* = *šiptu*, IV R. 59 *b* 11.

10. MU, To adore, *ḳarābu*. *mū*, *mú*. Cf. *ma* 7.

11. MU, To burn. *mū*, *mŭ* = *ḳamû*. For *mun*. Noun; *mú* = *ḳimû*. *kalam-ma mû-dím mŭ-mŭ-meš*, they burn the land like fire, CT. XVI 14 *b* 20.

1. MUD, Bear, beget. *mud* = *alādu banû*. See *mug* 1). Noun; *mud* = *biṣru*, mulieris pudenda. Here *mud* = *uppu*?. Cf. *tarîtum* = *marat uppi*.

2. MUD, To fear, writhe in sorrow. *mud* = *galātu*, *parādu*. Noun; *mud* = fear, pain, *gilittu*. See *sumug*.

3. MUD, Be dark. *mud* = *da'āmu*, *adāru*. Noun; *mud* = *dâmu*, blood.

1. MUDRU, Comb, used for preparing wool. A wool carder is called *mudru* = *ašlakku*, written *en-túg-a*, *(bêl ṣubati)*.

2. MUDRU, Staff. *mu-du-ru* = *ḫaṭṭu*, SBH. 69 rev. 12. Nusku *umun mu-du-ru*, lord of the wand, Br. 8799.

1. MUG, Organ of begetting. *múg* = *ūrū*, *biṣṣuru*. Also *mug* = *biṣṣuru*.

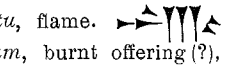
2. MUG, MUK, A rough garment. *mug* = *muḳḳu*. Here perhaps *nuḳaru*, *mirḫu*, *murḫu*, CT. XII 12 *b*.

1. MUĜ, Begetter. *muĝ* = *ālidu*, father, *alittu*, mother. Gula *muĝ kalama*, mother of the land, CT. XXV 8, 6. *muĝ-zu*, thy father, CT. XV 15, 22. *a-a muĝ-ma-šú*, to the father, my begetter, CT. XXI 31, 10.

2. MUĜ, Top, crown of the head. *muĝ*, *múĝ* = *muḫḫu*, see especially CT. XXIII 23, 1. Often as preposition. *muĝ-ba*, upon him, CT. XV 15, 25. *muĝ* = *eli*, passim.

1. MUL, Perish. *mu-lu* = *kalû*. √*gíl* 1.

2. MUL, Star. *mul*, *múl* = *ḳaḳḳabu*. As verb, to gleam. *nam-mul*, it gleams not, Cyl. A 1, 8.

1. MUN, That which burns, stings. KI-NE (*munu*) = *ḫimṭitu*, flame.  (*munu*) = scorpion. *mun* = salt, acid. *mu-ni-kam*, burnt offering (?), DP. no. 56. Der. *mundu* = *šurruptu*, burnt offering. *mun-du*, *mun-du-kam*, RTC. 46 rev. I; TSA. 1 obv. I 1; 51 obv. I; DP. 54 I, II.

2 MUN, Name. *mu-(n)*, *mu-un*, = *šûmu*.

1. MUR, Boiled, roasted, treated by fire. *še-mur*, roasted grain. *ga-mur*, boiled milk.

2. MUR, Rage, thunder. *mur* = *rigmu*, *ramāmu*. [*mu-ur* =] = *rigmu*, CT. XI 25 *b* 21. In *ka-mur*, voice of thunder, a title of Adad, CT. XV 16, 30. Der. *mur-du*, *mu-ur-du*, thunder. *mu-u-ru-du* = Adad, CT. XXV 17, 28.

3. MUR, Back. *mur* = *eṣennu* (?). Cf. *gú-mur*, *murgu* = *eṣennu*.

1. MURUB, Womb. *murub* = *urū*, II R. 30 *e* 17. SAL-LA (*murub*) = *urū ša zinništi*, II R. 48 *e* 23.

2. MURUB, MURU, Middle. *murub* = *ḳablu*. *mu-ru dingir-ri-ne-ka*, among the gods, Cyl. A 26, 17. *muru* = *biritu*, *ḳablu*, CT. XII 7 *a* 29 f. *mu-ru-bi-im*, during, Cyl. A 30, 16.

1. MUŠ, Male. *múš* = *zikru*, *idlu*. Husband *išaru*. $\sqrt{gíš}$ 1.

2. MUŠ, Serpent. *muš* = *ṣîru*. *muš azag*, the glittering serpent, Cyl. A 30, 1. *muš-maḡ*, great serpent. *muš-ruš*, terrible serpent.

3. MUŠ, Brightness, healthy appearance. *mùš* = *zîmu*. Cf. *maš* 6.

4. MUŠ, Sixty, see Index. *mu-uš-ḫa* = 60 × 5 = 300, SBH. 92, 24. *mu-uš-u* = 60 × 10 = 600, ibid. l. 25.

1. NA, Sculptured stone. *na*, *nà* = *abnu*. In *nagar*, stone worker, mason. *na-rú-a*, a carved stone.

2. NA, Negative of subjunctive, see Index.

NAD, Lie down *rabāṣu*. Often *ná-a*. *am banda ba-da-ná-a dím*, like a strong bull it lies, IV R. 27 *a* 19. *kalama-a-ni usalla ná-da*, to cause his land to lie down in safety. *uru-bar-ra al-nad*, he who lies outside the city, SBH. 54, 7. *nad* = *ṣalālu*, *na'ālu*, lie down, recline, *u-me-ni-ná-a* = *šu-nîl*, cause to lie down. *sa in-ga-nad-e*, a net thou placest, SBH. 130, 23. *gišnad* = bed, resting place, *iršu*, *narbaṣu*. Without *gíš*. *mu nad*^{d}*-nin-lil-lá ba-dím*, year in which the couch of Ninlil was made, OBI. 125, 12. *ki-nad*, place of repose, Cyl. A 2, 23.

NAG, To drink. NAG (*na-ag*) VR. 6, 76. *šatû*, *šaḳû*. *é-nag-ga*, house of drink offering, Cyl. A 23, 30. Noun; *nag*, a drink offering, offering in general. The *nag* of the patesi, RTC. 51 obv. II 5. *a-nag*, drink offering to the souls of the dead, thence simply offering to the souls, RTC. 51 obv. 5. *ki-anag*, place of the offering to the souls; also offering, simply, RTC. 55 rev. I. For the words *anag* and *ki-anag* and the offerings to the dead in all periods see my article on Babylonian Eschatology, in the Briggs Birthday Volume.

NAGGA, Lead, *anaku*.

NAGAR, Mason, *nagaru*, see *na* 1. *na-ga-ri na-rig-mu ĝen-KU*, may the mason perform purification, Cyl. A 6, 14.

1. NAM, Decision, fate. *nam* = *šimtu*, *na-ăm* = *piríštu*. Hence *nam* = *piḫâtu*, power exercised for a state, governorship. Also apprised value, value given in exchange, Poebel, 11, 6-12. *nam* more often means evil fate, woe. *nam mu-un-da-an-bur-ri*, he looses the evil fate, CT. XXIII 18, 42. *nam-tar*, to decide fate. *nam-tar-ra-da*, in determining fate, Cyl. A 1, 1.

NANAM, Demonstrative pronoun *annū*, and adverb *kiam*. *ĝe na-nam-ma* = *lu-u*

ki-a-am, verily thus, IV R. 23 no. 2 rev. 5; 13 *b* 42. Hence a mere emphatic ending. *nu til-la-e-da-ni ú-di na-nam*, not are ended (my) dreams, IV R. 20, 7. See *Bab.* III 146, no. 902. *nanam* = *ŠA-ne-G* = *kînu*, sure, fixed.

NAR, Singer. *nar* = *nâru*. *nar kenag-a-ni*, his beloved musician, Cyl. B 10, 14. $\sqrt{nîr}$ 1.

NARIG, To purify. *edin ki dug-gi na-ri-ga-da*, to purify of sin Edin the holy place, Cyl. B 12, 7. *na-rig sum-mu-da*, to utter a ban for purification, Cyl. B 12, 9. From *nam* evil and *rig* to remove.

1. NE, Lie down, for *nad*. *ba-ra-e-ne*, verily I will not repose, IV R. 13 rev. 38.

2. NE, Strength. *né* = *emuḳu*.

3. NE, Fire, *išatu*.

NIG, Abstract prefix, p. 97 c). Indefinite neuter pronoun, § 166. Relative, § 167.

NIG-GI, Lead, *anaku*.

1. NIGIN, Turn, *saḫâru*. Enclose, *lamû*. Collect, *puḫḫuru*. Hence *ṣâdu*, to hunt. Originally abstract noun from *gin*, turn in a circle, *nig-gin* > *nigin*, = *napḫaru*, totality.

2. NIGIN, Chamber, *kummu*, *kûpu*. *nigin*.

1. NIM, Be high. *nim* = *šaḳû*, *elû*. Perhaps here *nim*, desert, *ḫarbatu*. *nim*, morning; *nim-a* in the morning, IV R. 40 IV 1. Der. *enim*, heaven.

2. NIM, Utter decision. Only in der. *nam*, fate, and *inim*, *enem*, word.

NIMGIR, Potentate, ruler, *nagiru*. *nimgir kalam-ma-ge*, the potentate of the land, Gud. B 8, 64. *nimgir gú-edin-na*, the potentate of Guedin, Cyl. B 12, 16. Cf. n. pr. *nimgir-abzu*, DP. 105 V. Dialectic *ligir*, *libir*.

1. NIN, Lord, lady, without gender. Connected with *nun*, great. Ordinarily, lady, *beltu*, (*nin*, *nin*). Often in names of male divinities, especially of the god Ea, and cf. ^{d}*nun* = Ea.

2. NIN, Abstract prefix, § 149 d). Cf. *nig-PA* and *nîn-PA* = *ḫaṭṭu*.

1. NIR, Sing, sigh, implore. *nir* = *ṣarâḫu*, *ṣamâru*; ordinarily dialectic *sir*. Der. *a-nir*, lament, *tâniḫu*, *nîru*. Cyl. B. 10, 8. CT. XV 14 rev. 8.

2. NIR, be grown up, supreme, wise. *nir* = *mâliku*, possess wisdom. *nir-gál mete-na*, wise in what is fitting, Cyl. A 2, 17. Adj. *nir* = *idlu*, *šarru*, hero, king, etc. Der. *nam-nir*, supreme power, *etillutu*, *bêlûtu*. *a-nir* = *šiḫru*, mighty. Here *ú-nir*, zikkurat, tower, SAI. 7063.

1. NISAG, Fire offering *ne* fire, and *sag*, gift. *nesag* = *niḳû*. Loan-word *nisiggû*, Tig. I col. VI, 83. Priest of offerings, *nisakku*. *ne-sag*, the offerer, Cyl. B 17, 5. Denom. verb, to offer sacrifice, *naḳû*. For the original verb *ne-šǐg*, to offer in fire, see *Bab.* 93 no. 75.

2. NISAG, Chief. *nisag*, *ne-sag* = *ašaridu*, *kabtu*, *šakkanakku*. Probably a derivative from *sag*, chief and prefix *nig* (here concrete).

NISIG, Green, luxuriant. Originally abstract noun, *nig* and *sig* bright, hence *nisig* = *arḳu*, verdure. Adj. *arḳu*, green. *giššar nisig-ga*, a verdant garden, Cyl. B 5, 15. *men nisig-ga*, a shining crown, 6, 18. *ana nisig-ga*, the radiant heaven, Cyl. A 21, 14. *ǧarsag nisig-ga*, the green mountain, Cyl. B 1, 4.

1. NUM, High. In ^{d}*a-num* = *Anu*. *nu-um-ma* = *elîtu*, height. *numme tâkaltu* top part of the liver, Boissier, DA. 11, 19.

2. NUM, Fly, *zumbu*. Two winged insect. *nu-um-ma* (*mušen*) = *zîbu*.

NUN, Prince, *rubû*. See *nin* 1.

NUSAG, Priest who conducts sacrifices. *nu-sag* of ^{d}Ningirsu, DP. 51 V I.

1. PA, Reservoir, canal. *pâ* = *palgu*, *pă* = *pattu*. BM. 93070, obv. 1. Originally *pap*.

2. PA, To name, announce. *pā* (for *pad*) = *nabû*.

3. PA, Bird. *pá* = *iṣṣuru*. For *pag*.

1. PAD, Break into bits. *pád* = *pasāsu*. *na-rú-a-bi bara-pád-du*, may he not destroy this statue, St. Vaut. obv. 21, 3; Ent. Cone 1, 19; 2, 38. Noun; *pad* = *kusapu*, *pussasu*, morsel of bread broken from the lump, crumb, biscuit. Der ^{gi}*pad* = *passu*, and loan-words *pattū*, *gipū*, basket for bread. *kug pad-du* = *šibirtu*, money to pay for bread.

2. PAD, a) To name, choose, swear by a name. *pad* = *zakāru*. *enem-zu anna mu-un-pad-da*, thy word they proclaim in heaven, IV R. 9 *a* 59. *tamû*. *ǧe-pad* = *lū tamât*, be thou accursed. *mu lugal-la in-pad-de-eš*, in the name of the king they have sworn. *a-na ib-pad-di-in nu-ub-zu*, what he has sworn I know not, CT. IV 4 *a* 22. Often with *mu*. *mu-pad* = *šûmu zakāru*, to mention by name. *mu-pad-da* ^{d}*ningirsu*, named by Ningirsu. *galu mu-pad-da nu-tuk-a*, who has no name mentioned, CT. XVI 10 V 13. *pad*, choose. *šag azag-gi ne-pad*, the pure heart has chosen, Cyl. A 27, 23. *šag-gi pad-da* ^{d}*ningirsu-ka-ge*, chosen in heart of Ningirsu, Gud. D 1, 11.

b) Examine, oversee. *pad* = *atû*, *amāru*, *paḳādu*. Perhaps not the same root as a). *aba mu-un-pad-dé-nam*, who sees thee? SBH. 96, 8. *kisal é-ninnû-ka ki-gub pad-dé-da*, to oversee the court placed in Eninnu, Cyl. B 6, 20.

3. PAD, in *er-pad*. weep, *baḳû*. *igi er-pad-da*, eye which weeps, Cyl. B 10, 17.

1. PAP, Male. *pap* = *zikru*; father, *abū*. Dignitary, *ašaridu*. High-priest, *rubû ša urigallu*, CT. XII 16 *a* 10-15. *pap-pap-gal*, great priest, *urigallu*, II R. 29 *a* 63. Also in *pap-sukal*, messenger, *pap-nun an-ki*, greatpriestess of heaven and earth, Zarpanit.

2. PAP, Canal. Pronunciation of in ZA. IX 163, 13.

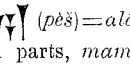
PAP-ĜAL, Go in suspense. *pap-ĝal*=*etēḳu*, (only with *gĭr*). *galu pap-ĝal*, a man in pain. Noun, lap; leg, *pušku*, *pirištu*. A title *pa-ap-ĝal*, Pinches, Amh. 157, 4.

1. PAR, Chamber. See *bar* 2. *gig-par*, dark chamber, *geparu*. Originally written .

2. PAR, To spread. See *bar* 3. *sa par*, an outspread net, *saparu*. par=*šuparruru*, to spread a net.

1. PEL, PIL, To humiliate. disgrace. *á-dím mu-un-pi-el*=*kī tuḳallili*, so shalt thou disgrace him, SBP. 8, 29. *i-gi-ni-šú ba-pi-el*, before her it is disgraced, CT. XV 23, 23. *é... pi-el-la-šú*, because of the temple devastated, SBH. 65, 17. *pi-el*, *pil*=*lu'u*, defiled. *šú-pil-lá*=*ḳati lu'ati*, defiled hands, CT. XVI 27, 22.

2. PEL=?. S[a] IV 12 and 5, principal value of REC. 182= .

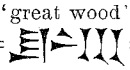
1. PEŠ, PIŠ, Conceive, be abundant. *peš*=*rapāšu*, wide, abundant. *peš*=*êrû* be pregnant, *šu-mu-da-peš-e*, it shall be made abundant, Cyl. B 19, 15. Here *pèš*=*napāšu*, to breathe, live.  (*pèš*)=*alādu*. Noun; *pèš*=*nipšu*, breath of life. *peš*=womb, inward parts, *mamlu*, *biṣṣuru*, *libbu*. See *lipiš*. Here *peš*, liver, thoughts, *kabattu*.

2. PIŠ, PEŠ, Hog, *šaḫû*, *humṣiru*.

ḲA[1], Cup, standard liquid and dry measure *ḳû*.

1. ḲAL, Demolished. See *gil* 1. *kanḳal*=*iḳlu*, *naḳru*, field with demolished house, *nidûtu*.

2. ḲAL, Large, tall. See *gal* 3. *ḳal-la*=*šakû*, BA. V 707 *b* 11. *a-ḳal*, great waters, flood, *mîlu*. *giš-ḳal*, 'great wood', sceptre, *gišḳallu*.

ḲAM, Suppress. Written *ka-am*=  =*ukkušu*, yet *ḳam* is preferable as the original is *gam*.

ḲIN, Send for, seek. *ḳin*=*šapāru*, *mu'urru*, *šite'u*. See *gin* 5. *ám-ši-in-ḳin-ḳin*=*eš-te-ni'-e*, he sought for me, SBP. 4, 12. *li-bi ga-me-ši-ḳin*, their destiny I will seek, CT. XV 28, 14. Send is regularly expressed by the compound *ḳin-ag*. *làl ḳa-nun-na ḳin-ba-ni-ag*, honey and butter he sent, Cyl. B 3, 24. *galu ḳin-ag*, a messenger, 3, 16. *galu áš galu minda ḳin-mu-da-ag-ge*, a man shall be sent with another, Cyl. A 11, 25. Noun *ḳin*=*šipru*, message.

ḲUM, Grind. *ḫašātu*. Der. *ḳum*, mortar for grinding with a pestle. *ḳum-maĝ*, the great mortar, SAK. 28 k) 3, 7.

1. A considerable number of roots given by me as containing *ḳ* may originally contain *ḳ*. In doubt concerning such roots I have placed them under *k*.

1. RA, a) To plunder, smite. From *rag* 1. *ra = aḫāzu, maḫāṣu. ùg-gà-ra-a*, smiting of the people, Cyl. B 9, 18. Slay, *dâku, nâru. àg-gi-ra = dāiku*, slayer, CT. XV 14 rev. 1.

b) *ra*, to hammer, fashion, *maḫāṣu* is connected with *ru* 3. Here *ra = šakānu*.

2. RA, To go. For *ara*. *ne-ne-ra = ḫilṣā*, they fled, IV R. 24 no. 2, 17. *e-ta-ra*, he caused to go away. St. Vaut. obv. 11, 1. Causative to bring. *éš-e ba-ra*, (Offerings) he has brought to the feast, DP. 81 III; 85; Nik. 173 rev. III. For the compound *nig-rà*, see *Bab.* II 91. Noun; *ra = mâlaku*, way.

3. RA, Lie, be placed. *ra = ramû, ašābu, rabāṣu*. See *rig* 2.

RAG, Denominal verb from noun *rag*, smiting, seizing, $\checkmark\overline{rig}$. As verb only in abrv. form *ra*. Der. *nam-ra-ag*, booty.

RAĜ, Overwhelm, break, *raḫāṣu, etēḳu. sa-tik-bi ba-an-ra-aĝ*, the cord of his neck it broke. *ud-dim im-mi-in-ra-aĝ*, like a storm it has overwhelmed, V R. 50 *b* 44.

RIB, Form. *rib = dunanu. ri-ba-ni*, his form, Cyl. A 4, 14. Perhaps connected with a root *rig*, to fashion. See *ra* 1 b).

1. RIG, Seize, overwhelm. Same root as *riĝ*. *rig = laḳātu, šalālu, raḫāṣu, edēpu*. Der. *nam-rig = šallatu*, plunder. *arig > arib = šillu*, plunder; hence *a-ri-a = namû*, desolate place, *ḫarabu*, desert.

2. RIG, Lie, be placed, place. *rig = ramû. má mu-ni-rig*, the boat he anchored, Cyl. A 2, 4.

RIĜAMUN, Storm, hurricane. *ri-ĝa-mun = ašamšutu*, etc. ^{d}*riĝamun* = Adad, god of storms.

1. RU, Grant, dedicate. *ru = šarāḳu*, CT. XI 27 *a* 17. *rū = nadānu*, often in proper names, Tallquist Namenbuch, p. XII; Br. 24. In compound *a-ru. a-mu-na-ru*, he dedicated, OBI. 94, 4; 110, 8. See for references *Syntaxe* 263, 267, 269.

2. RU, One. *rū = išten, edu. ru* in King Creation, XLIX 17. See *uru* 11.

3. RU, Carve, engrave. *rú = banû. na-rú-a*, an engraved stone. Also *na-ru*, II R. 30 *c* 7. *ru* in *ru-TIG = naḳāru*, carve stone, *šaḳû*, engrave. Cf. *ur* 16 = *šaḳāḳu. rú = maḫāṣu*, to hammer.

4. RU, To rush. *rû = naḳāpu,. ud rû-rû-meš = úmê muttaḳputum*, wild beasts that break loose, IV R. 5 *a* 1. *edin-na ni-rû-rû*, in the plain it rushes. Cf. *ur* 10, to blow, *šabātu*.

1. SA, Red. *să = sâmu*. If Jupiter in Corvus *madiš să*, be very red. *zal-til sa-sa*, the red morning rays, Cyl. B 3, 10. Noun; burning. *sa-sa = maḳlû*,

ḳalḳallu. *sa-a* = *ḳalû*. *umun sa-a*, lord of burning heat, (Šamaš), SBP. 158 rev. 1. The root is *zaĝ* to burn.

2. ŠA, To make. *šà*, *šá*, *šä* = *epēšu*.

3. SA, ŠA, Proclaim, prophesy. *sà* = *nabû*. *ĝe-mi-sà-za*, mayest thou announce, Cyl. B 2, 6. *gú-bal gú-ki-ta al-šà* = *ša elîtu šaplitu inaṭṭu*, what is revealed above and beneath, CT. XVIII 49 *b* 19; II R 62 *a* 14. For *inaṭṭu*, II R. 30 *d* 5 has *pitû*. Here *sá* = *milku*, advice. *sá-gar*, one who gives advice, *mālīku*. *sá* to counsel, *dabābu*.

4. SA. Net. *sa* = *šêtu*, *riksu*.

SAB, Shepherd. Cf. *sib* 1. So read $\frac{DU}{DU}$ = *re'u*. See *Bab.* III 171.

ŠAB, Heart. *šab*, *šáb*, *šä-ba* = *libbu*, *ḳablu*. For *šag* 2.

1. SAG, Head, front. *sag* = *rêšu*, *panû*, *sag-bi*, its front, often in descriptions of land. Cf. *sa-ku-bi*, its front side, CT. II 5, 8. Ridge, hill. Hence *sag* = *bamātu*, *pudu*, back of a man's body. *sag* often in early contracts for 'person' referring to slaves. 1 *sag ardu*, 2 *sag ardu*, one, two slaves, etc. Adj. high, first, *elû*, *ašaridu*, *sag*, *zag*. *šu-maĝ-za sa-ga á-zid-da-bi*, with thy mighty hand whose faithful might is supreme, Cyl. A 3, 16. ✓*šig*, be high.

2. SAG, Gift. *sag* = *širiḳtu*. ✓*šig*, to give.

3. SAG, Rush forward. *sag* = *arû*, V R. 39 *c* 36. Cf. *sak-ki* = *ḫâšu*, II R. 38 *g* 9. Connected with *zig* 1.

1. ŠAG, Be sound, pure. *šág* = *ṭâbu*. Active, to purify, *dummuḳu*, *bunnû*. Adj. *šag*, pure, good, *damḳu*. Also *šag* = *dummuḳu* in *Nin-da-Nin-ùmma-šag*, Lady who purifies the mother, CT. XXV 8, 4; var. 3, 47 has *šág*.

2. ŠAG, Heart, centre. *šag* = *libbu*, *ḳirbu*, *murû*. Also *irru* intestines.

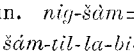
3. ŠAG, Low. *šag* = *šaplu*. ✓*šig*, be low.

4. ŠAG, Flood. *šag* = *mêlû*. ✓*šeg* to rain. *šag dingir-ri-ne gú-bi-gí-a-ám*, the flood of the gods returned to its bank, Cyl. A 25, 21. See p. 179 n. 4.

SAĜ, To burn. See *zaĝ* and p. 196 n. 3.

1. SAL, Woman. *sal* = *zinništu*. ✓*sil* 1.

2. SAL, Whip. *sál* in ^{giš}*sal* = *gisallu*, whip, goad. From *sil* to cut, 'the cutting wood'.

ŠAM, Price. *šimtu*. Originally (*šàm*) later  (*šám*) reserved for the noun. *niĝ-šàm* = price, RTC. 16 obv. II. In CT. V pl. 3 passim for price. *šám-til-la-bi-šú*, for its full price, passim. *šám*, *Bab.* III pl. II obv. 3. But *šâm* RTC. 294. Denom. verb, to buy. *šâmu*. Construed with *šú* of seller, (§ 89). *sá-tar-šú ni-ne-ši-šàm*, he purchased them of the judge, RTC. 80 obv. 10. In later period construed with *ki*...*ta*, Poebel, 33, 7, or simply *ki*, evidently a translation of the Semitic *itti*. In

Semitic contracts the noun form *šám* is employed for the verb also, CT. VIII 49 A 8 and passim. A middle form *šám*+A is employed for the verb in Reisner, TU, and *Bab.* III pl. V obv. 6. Here construed with *ra*. *galu-usar-barra-ra... in šàm*, he purchased of Galuusarbarra.

1. ŠAR, Writing. *šar-ra-bi... e-bal*, the writing (of accounts) he has done. Nik. 230 rev. II. Denom. verb, *šar*=*šaṭāru*, to write. *dub-šar*, writer of tablets, scribe.

2. SAR, Verdure. *sar-sar*=*arḳu*, grass, II R. 44 *a* 7. *giš sar*, garden. *sar-ra-a*, garden, CT. IX 38 col. III 18. Denom. verb; grow, only of vegetation, *šurrú*. *sa-ar*, *sar-ag-e*=*šurrú*, CT. XIX 21, 21 f. Possibly connected with *sar* 3.

3. ŠAR, SAR Splendour. √*šir*, to shine. *šár*=*namušišatu*, radiance. *šár-šár*=*našpantu*, thunderbolt. *d.šár-šár*, Ninib of the thunderbolt, Del. HW. 509 a. Denom. verb, *šár-šár*=*barāḳu*, to lighten.

4. ŠAR, Pre-eminent. Connected with *nir* 2. *šár*=*rabû*, great. *šār*=*šarru*, king, *dingir-šár-šár*=*ilāni rabûti*.

*5. ŠAR, Mix. *šár-šár*=*bullulu*. *ág-šár-šár*=*bullulu* and *raḳākḳu*, mix into a fine paste, then used for to adorn, SBH. 110, 26. See *sur* 5.

6. SAR, ŠAR, Hasten. *sar*=*ḫamāṭu*, *lasāmu*, √*šir* 4.

*7. ŠAR, a) Totality. *šár*=*kiššatu*, *kullatu*. *ki-šár*, the whole earth, *an-šár*, all of heaven. *galu šár*, all men, Cyl B 11, 3. Hence *šár* a very large number, 36000, Greek σαρος. Loan-word *šāru*, the world, Adj. *šár*, complete, *gitmalu*.

b) Possibly here the verb *šár*, be abundant, *naḫāšu*. Noun; *šár*=*nuḫšu*. *kibur-gal-gal-la ni-šár-šár-ra*, where the great bowls are filled with abundance (*uddaššú*), SBP. 216, 8.

1. SI[1], Be bright, red. *sī*=*sâmu*. √*sig* 5.

2. SI, Be firm, true. *si*=*kânu*, dialectic for *zid*. DU (*si*)=*kânu*, S. 11 obv. 5.

1. SIB, Shepherd. *sîba*, *sib*=*re'u*. See *sab*. Possibly connected with *šib* 5.

*2. ŠIB, Be sound, clean. *šib*=*ellu*, *pašīšu*. For *šig*=*damāḳu*. See *sig* 5.

*3. ŠEB, Shower, rain. *še-ba*=*šurrubbû*, CT. XVI 12, 1. For ŠEG.

*4. ŠIB, Curse, Originally cast, hurl, v. *šub*. *namšib*, incantation. *išib*, priest of incantation, *išibbu*.

5. SIB, Low, *šaplu*. For *sig* 3. *šì-ba-ni-a-šú*, at his feet, beneath him, Cyl. A 4, 18. Verb, *sib*=*mâṣu*. *ib-si-ba ab-dúg*, whose speech faileth, *mâṣi ḳibi-šu*, ASKT. 122, 14.

1. A large number of roots which originally possessed a final consonant, have been reduced to *si* in consequence of which it is often difficult to decide upon what value is intended, see p. 31.

*1. ŠED, SID, Be cold. *sid*=*kaṣû*. Be calm. *sid, šed*=*nâḫu, pašāḫu*. Noun; *sid*=*kuṣṣu*, cold, *ḫarbašu*, blizzard, *niḫtu*, calm. *šed*=*kuṣṣu*.

2. SID, Lapse into misery, moan. $\sqrt{šig}$ 3. *si-di*=*šuḳamumu*. *še-du*=*damāmu, šuḫarruru*. Noun; *še-du*=*dimmatu*, moaning.

*3. ŠID, ŠITA, Water pail. *šita*=*râṭu, mašallu*. $\sqrt{šeg}$ to rain.

*4. ŠID, Path, *alaktu*. For *šiten*.

*5. ŠID, To number, count, *manû*. *igi-gar ma-šid-da*, the account has been reckoned, DP. 95 VIII and passim. *nig-šid* reckoning *nig-šig-ag*, executed, CT. III 43 *b* 190 and passim.

6. SID, Rush. For *sig* 4. *si-dè*=*iz-zi-ḳa*, Sm. 49, 2. Here *šéd*=*ritkubu*, ride, SAI. 5107.

7. SID, Give. *mu-šid-dam*, he gave, Myhrman, no. 11, 3 and Case 1.

1. SIG, Be high. *šǐg, sig*=*šaḳû*. *sīg* in *sig-è*=*šûpû*, excellent. Der. *sag* head, and *sug* high. The root appears in *sīg*=*šakāku*, be pointed, project. *tig-è sig*=*šakāku ša šikkatim*, V R. 19 *a*, 32. See PSBA. 1908, 267.

2. SIG, Give. *siġ*=*sǐg, nadānu, šarāḳu*. *zal-sǐg-ga*, to give light. ^{d}*babbar zal-sǐg-ga*, Šamaš the light giving, St. Vaut. rev. 1, 4.

3. SIG, a) Be low, weak, sink into inactivity. *sig, siġ*,=*šapālu, enēšu*. *a é-a mu-lu-bi al-siġ*, how long shall the guardian of the house lapse in misery?, SBP. 66, 16. *siġ*=*šuḫarruru*, fall into misery, CT. XXVI 43 VIII 5. *sig, siġ*=*mâṣu*, fail. *ib-siġ ši-mu*, my spirit fails, (*maṣi napišti*), BA. V 640, 13. See *sib* 5[1]. *šig*[2], *sīg*=*adāru*, be dark, in gloom, *ašāšu*, be distressed. *ám-šig-gi-en*=*šûduraku*, I am cast in gloom, SBP. 45, 11, see notes 16 and 20. Further under this root *sig*=*narāṭu, râḫu*, give way to fear, tremble, *hašû*, be motionless with dread. *šig*=*ḳâpu*, to cave in.

b) Active, to humiliate, bring low. *sīg, sig*=*maḫāṣu, saḫāḫu; šâpu*, tread upon. *sǐg*=*ḫašālu*, thresh, *sapānu*, hurl, *nadû*, throw. In *sig-gar: kalama sig-ne-gar*, the land he reduced to obedience, Cyl. B 4, 14. *sag sig-ba-ši-gar*, he bowed the head, Cyl. A 7, 12.

Nouns: *sīg*, misery, *šaḫarratu*, etc. *sîg*, hunger, weakness, *šûlu, umṣatu*. Perhaps here *sig*, old woman, *šebtu, purumtu*.

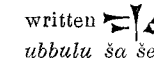
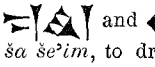
Adj. low. *sig*=*šaplu;* small, *sig*=*ḳatnu ṣiḫru*. *a-ab-ba sig-ga-šú*, unto the lower sea, Gud. B 5, 26. *sig-ta nim-šú*, from the lands below to the lands above, Cyl. B 24, 2. *ú sig-ni*, strong and weak, Gud. B 7, 34. *sǐg-ú-bi*, weak and strong, AO. 4329 rev. 1 *(Nouvelles Fouilles de Telloh)*. *siġ, sīg, si-ig*=*šaḳummu*, listless, miserable, verb *šuḳamumu*, lapse into

1. How explain *si(g)*, *ib-siġ*=*maṣi : u-ma-ṣi*, V R. 25 *e* 65!.

2. By confusion of the values *šig* and *dirig* possessed by the same sign, we often find *di-ri, dir* read for *šig*=*adāru*.

misery. *sil-a si-ga-ge*, street of silence, CT. XVI 49, 302, Sem. *suḳi šaḳumme*, the silent street.

4. SIG, Plunge forward, rush. Certainly connected with *zig* 1. Which is original?. *sig*, *siǵ*, *šig* = *naḳābu*; *zâḳu*, blow. *šig* = *niḳilpû*. *šig-ga-zu-dè*, when thou goest forth, (of the moon), SBP. 296, 6 ff. *imir šig-šig-ga-dím*, like a speeding cloud, CT. XVII 20, 54. *si-ḳi* = *niḳilpû*. *siǵ*, *siḳ*, *sig* = *urrû*, rush. *galu ude um-me-ši-siǵ-siǵ*, who sends the storm?, CT. XV 280, 16. — Noun; *sig*, *sig* = *šâru*, wind, *zaḳiḳu*, storm. *siǵ*; horn, *ḳarnu*. Perhaps here *sig* to turn. *uru nimgir-ra nu-mu-un-na-ab-sig-ga-ri* = *âlu ša nâgiri la usaḫḫiru-šu*, the city to which the prince turns not, SBP. 96, 1. Same sense with *sig*, line 3. *siǵ* = *saḫâru*, Rm. 341 obv. 6 f.

5. SIG, Be bright, shine forth. *siǵ* = *namâru*, *napâḫu*. The temple like the sun *an-šag-gi im-siǵ*, lights up the centre of heaven, Cyl. B 1, 7. The temple which *ukkin-ni siǵ-a*, lights all things, Cyl. A 30, 9. *galu ud-dím sig-gi-a*, he who shines as the day, Cyl. A 9, 21. *šir an-šag-gi šig-ga-ám*, light which lights the centre of heaven, Cyl. A 25, 4. The two colours red and yellow are distinguished in Semitic, *sâmu*, red, *arḳu*, yellow, but in Sumerian the word *sig* is employed for both, a distinction in signs being preserved only. *sig*, *šig* = *sâmu*, red, *sig* = *arâḳu*, be verdant, green-yellow, *arḳu*. *sig* = *ṣarâpu*, silver white. Used of Jupiter III R. 52 *b* 8 which in our climate is gold-yellow. *ǧarsag sig-ga-dím*, like a verdant mountain, Cyl. A 30, 10. Here *sig* apparently = green. From *sig*, verdant, is derived *nisig*, verdant, *arḳu*. *sâmu* red, and *banû*, be bright, are also written  and  . Here *sig* = *ubbulu*, to dry. *še sig* = *ubbulu ša še'im*, to dry grain, SAI. 5507 and II R. 16 *e* 38. — Noun; *siǵ*, light, *nûru*, *šaruru*. *sig*, baked brick.

6. SIG, Seize. *siǵ* = *aḫâzu*, *sig*, *šig* = *tamâḫu*. For *zig*.

7. SIG, Wool. *šig* = *šipatu*, wool, *šartu*, fleece, *lubuštu*, woollen garment. *siǵ*, *sig* = *sibû*, a mourner's garment.

8. SIG, Be full, to fill. *siǵ*, *šig* = *malû*, *ṣênu*. Here *siǵ*, to pour upon, heap up, *šapâku*, II R. 38 *a* 21, also *sig*. Cypress and *arzallu*-wood *izi-a ne-siǵ-siǵ*, he heaped on the fire, Cyl. A 13, 26. *dù-dù mu-si-ig*, he filled the low places, Cyl. A 8, 4. *id-dè a-zal-li šig-da*, to fill the canals with pure water, Cyl. B 14, 25. *kisal é-ninnû-ge ǧul-la šig-da*, to fill the courts of Eninnu with joy, 15, 19. Grain *é uršugalam-ma-ti*(?) *ni-siǵ*, he has stored in the house of U., BM. 17748 I 6. Cf. *ba-siǵ*, (grain) has been stored, RTC. 70. Wool which remains stored after various payments is *ba-an-sig*, BM. 12915 II 21; IV 23.

9. SIG, Fix. *siǵ*, *šig* = *nazâzu*. *giš*šár-úr-bi *urù-gal-dím*... *im-da-siǵ*, the

weapon *šár-úr* like a great spear he placed (in Lagash), Cyl. A 22, 20. *šunir... im-ma-da-siǵ-gi*, the symbol was fixed, 26, 5. *urù é-da siǵ-siǵ-ga-bi*, the spear which was fixed in the temple, 27, 18. *ingar-el-bi ĝe-ne-siǵ* (var. *sī*), may she establish its sacred walls, CT. I 46, 11. The root is *siĝ*, which disappeared, but the noun *suĝ* foundation has been preserved. See *sug* 7. *ki-še-gu*, a favorable place, Cyl. B 19, 13; BA. V 641, 18.

10. SIG, Oversee, rule. *sĭĝ* = *paḳādu*, *siǵ* = *dabābu*, to plan. Noun *siǵ* = *mêrištu*, wisdom. Cf. *sig* 1.

1. ŠIG, Be pure, gracious. *šig* = *damāḳu*, *barāru*. *šeg*, *še-ga* (𒊭𒂊) = *magāru*. See *zig* 9. To purify, *šig* = *nummuru*, *ubbubu*. Adj. pure, good. *šig* = *damḳu*, *šeg* = *migru*, obedient. *kùr nu-še-ga*, the disobedient land, CT. XV 11, 17. *en še-ga*, gracious lord, OBI. 18, 8. *kaš-šig*, pure wine, RA. III 135. Also *šig* = *apāḳu*, *damāḳu*, have mercy, be favorable, in n. pra. *šig-E-a*, i. e. Ibiḳ-Ea, 'Ea has been merciful'. *Šamaš-šig*, *Šamaš-damiḳ*, 'Šamaš is favorable'. See SAI. 9131. 34 and *Bab.* IV 52. *šeš-še-ga*, *Aḫi-magir*[1]. Here *šeg* = *šemû*, give ear unto, hear. ^{d}*en-lil-lá nu še-ga*, not obedient unto Enlil, CT. XVII 7, 11. Hence to permit. *dū-ù-dé nu-un-še-ga*, she permitted not to build, CT. XXI 31, 14 f. To accept a prayer. *šag-šu-gid-bi še-ga mu-un-da-an-teg*, his prayer may he give ear unto, IV R. 18, no. 2 rev. II. — Noun; obedience. *šeg la ba-ūr* obedience was not observed, Gud. B 7, 30. See *šubu*, pure. A verb *šeg* = *paḳādu*, oversee, MDOG. no. 4 p. 13.

2. ŠEG, To rain, to water. *šèg* = *zanānu*. *ki-bal-á(m) sèg-gà mèn*, (she) who rains (fire) upon the hostile land am I, SBH. 104, 29. *a šĕg-gi*, rain water, CT. IV A 29. — Noun; *šèg* = rain, shower. *zunnu*, *šurbu*, *nalšu*. *šég*, shower, *šurubbū*. Der. *azad* for *ašag*, shower. See *šag* 3, and *šag* 4.

3. ŠEG, Misery. *šêg* = *šaḳummatu*, √*šig* 3. Cf. *šag* 3.

ŠIKA, ŠIḲA, Word for water vessels, *ḫaṣbu*, *išḫilṣu*. √*šeg* 2. Written 𒊭𒆤.

SIḲ, Blow away. *siḳ* = *urrû*. √*sig* 4. Perhaps here *siḳḳa*, ram, *atudu*.

1. SIL, Sever, cut, decide. *sil* = *šalāṭu*, *muttū*. *sìl* = *ḫipû*, *ḫuppû*, CT. XII 16 *a* 22 f. *si-il* = *šalāṭu*, BA. V 632, 18; *naṭû* split, IV R. 26 *a* 39, *sīl* = *ḳalāpu*, cut away. *tug-bar-ra si-il-lá*, outer divided robe. Noun, *sil*, *sìl*, street, *suḳū*, *sulû*. *si-la*, act of supervision. Sheep and goats *si-la ur-*^{d}*šul-sīg-è*, under the supervision of Ur-Šulsige, Myhrman, 79, 37. If my reading *šelu* for *eburu*, harvest, be correct, *Bab.* II 284, then it may be placed here.

2. SIL, Lamb. *sil* = *puḫadu*, *puḫattu*.

1. CT. VIII 47 A 19.

3. SIL, Rejoice, adore, be happy. *ga-an-si-il*, I will be happy, (*lušlim*), CT. XVI 7, 277. *ni-si-il-e*, it rejoices, Cyl. A 2, 5. *si-il* = *dalālu*, *ka-sil* = *dalālu*, adore. *ka-zal*, worshipful, *mutallu*. Noun; *sil*, *sil*, gladness, *rīšatu*, CT. XII *b* 6.

ŠIL, Vase (?) receptacle (?), *sil* = *šilum ša iṣṣuri*, *nāni*, a *šilu* for fish and birds, CT. XII 15 *a* 9 f, restored from V R. 37 *b* 8; here 𒀭 (*šil*) = *šilum ša takaltim* and *šêri*, a *šilum*, a leather bottle, and a *šilum* for flesh. The *si-il* = *šilum*, of the gardener, CT. XII 2 rev. *b* 19. In II R. 62 c d 60-64 *ši-lu* = 𒌷𒌷 *ša* [ ]. *IŠ-PA* 𒄩 = *šil-lu-ša* 𒄩. IŠ-PA-TU 𒄩 = 𒌷𒌷 *ša* 𒄩. ṬUL-BA 𒄩 = 𒌷𒌷 *ša* 𒄩. *šil* = 𒌷𒌷 *ša takaltim*[1]. In favour of a meaning, receptacle, is the reading *būr* = *šilum*, V R. 37 *b* 7-9 and the element *ṬUL* in II R. 62 *c* 63.

*1. ŠIM, Ointment, paste. *šim* = *rikḳu*. Cyl. A 27, 9. 24.

2. ŠIM, SIM, Bowl. *šim-šú mu-dim-dim*, he constructed (the stone) into a bowl, Cyl. A 23, 6. *šim nà é-a šù-ga-bi*, the stone bowl placed in the temple, 29, 5. A *si-im* of gold, RTC. 221 obv. I 4. 223 obv. I 3. A *si-im-du* of copper, TU. 124 VII 6. The *urudu si-im-da* of Ningirsu, 279. Employed as a musical instrument with *a-lá*, Cyl. A 18, 19; 28, 18; B. 15, 20.

3. SIM, To sieve. *sim* (*NAM*) = *šaḫālu*. *zid nu-sim*, unsieved meal, IV R. 56 I 23; 58 I 32.

4. ŠIN, SIN, ŠEN, Gleam, be clean. *šin* = *ebēbu*. *a-gùb-ba uru šín-šín-na-e-ne*, meal waters purifying the city, CT. XVII 40, 77. *šin-(áš)* = *tupaššaš*, thou shalt make shine with ointments, CT. XXIII 43, 7. — Noun; *šin* = *šennu*, copper vessel, *šuḫtu*, copper. Possibly here the name of the moon *sin*.

1. SIR, *šer*, Sing. For *nìr*. *sìr* = *zamāru*, *ṣarāḫu*. *še-ir* = *zamāru*, S[b] 350. *giš sìr* = *malilu* flute. *mâ-sír* = *zamaru*, song. *a-še-ir*, lamentation. *sìr-ra ud-dé gig-gig-ga* = *ṣirḫi ûmi mušamriṣ*, cry of the woe making spirit, SBP. 16, n. 1.

2. SIR, Shine. *sir*, *sìr* = *namāru*, *napāḫu*. *sir*, *sīr* = *nûru* light. *šir* = *nûru*. *še-ir*, brightness, *šaruru*. *sir* = *diparu*, torch, AO. 4489 rev. 9.

3. SIR, a) Reduce to extremities. *sir* = *zarāba*. *zi-ir* = *ašāšu*, be in misery. *ud-de sir-sir-ri* = *ûmu mûnîšu*, the spirit which reduces to weakness, SBP. 16 n. 1. *mu-lu mu-un-sir-sir-ri* = *niši unnaš* (var. *uzarrab*), SBP. 44 rev. 1. *sìr-ra* = *sarbiš*, in affliction. — Noun; affliction, *arurtu*. *šu-ma še-ir-ra ma-al-la-ba*, he who has put woe in mine hand, IV R. 21* b note 5. Cf. *še-ir nu-ma-al-la-bi*, SBH. 101, 60. See *šur* 1.

1. Collated by me.

b) Bind. *sír* = *ḳaṣāru*. *ḳiṣri sír*, i. e. *ḳiṣri ḳuṣur*, tie a knot, CT. XXIII 18, 46. Perhaps here *esir* pitch, 'binding liquid' (?). Also *sír* = *iddû*, pitch.

4. SIR, Run away. *sir* = *šerû*, CT. XIX 21, 17. *sír* to rush, blow. *imir-sír* = *edēpu ša šâri*, *KA-sír-sír* = *uddupu*, Sm. 6 obv. 13.

5. SIR, Be verdant. See *sar*. *sír* = *arḳu*, grass, II R. 44 *a* 8. *sir* = *erišu*, to plant, cause vegetation to grow, ibid. l. 9. *sír-sír* = *šurrû*, cause vegetation to thrive, CT. XIX 21, 20.

6. ŠER, Be full grown, eminent. For *nir* 2. *še-ir-ma-al* = *etillu*, heroic. *še-ir nu-un-ma-al*, not heroic, CT. XV 9, 16.

7. SIR, Be long. *sir*, *sír* = *arāku*. *nam-til-mu ǧe-sír-ri*, may he lengthen my life, RA. II 79, l. 12.

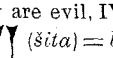
1. ŠEŠ, To anoint. *šéš* = *pašāšu*. *duk šéš* = *šikkatu*, ointment bottle.

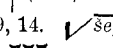
2. ŠEŠ, Overwhelm, *šéš-šéš* = *saḫāpu*. See *šuš* 2.

3. ŠEŠ, To weep. *šéš-šéš* = *damāmu*. *er-šéš-šeš* = *baḳû*. See *šuš* 3.

4. ŠEŠ, Brother. *šeš* = *aḫu*.

5. ŠES, Evil. *šes* (sic!) = *limnu*. *šes-si-meš*, they are evil, IV R. (first ed.) 2 *b* 51.

1. ŠITA, Water pail. RAD (*šita*) = *râṭu*.  (*šita*) = *bêrâti*, springs. *šita-maǧ* = *bêl bêrâti*, title of Adad, SBH. 49, 14. √*šeg*.

2. ŠITA, Total sum, reckoning. See *šid* 5.  *šita* = *riksu*, total. *šiti* = *minûtu*, reckoning.

ŠITIM, Skilled workman, *idinnu*. For *šu-dim*. See √*dim*, create. Also *galu*$_{dim}$ = *idinnu*.

ŠITEN, Pavement, *mâlaku*, CT. XIX 17 *a* 28. Cf. *šid* = *alaktu*, road.

1. ŠU, Fall into misery. *šû*, *šū* = *adāru*, *âšāru*, *râbu*, *nâšu*. √*šig* 3.

2. ŠU, Rush, pierce. *šū* = *niḳilpû*, *palāšu*.

3. ŠU. Plan, judge. *šû* = *ḳapādu*, *šapātu*. *šû* = *pirištu*, wisdom. See *sig* 10.

4. ŠU. Hand. *šu* = *ḳatû*. *šū* in *šū-luǧ*, hand-washing, Cyl. B 6, 25.

5. ŠU. Finger. *šu* = *ubanu*. Connected with *si*, finger.

1. ŠU, Red. *sāmu*. Written . For *sug*.

2. ŠU, Add to, increase, *ruddû*. See *sug* 10.

1. ŠUB, SUB, a) To hurl down. *šub* = *labānu*, *nadû*. *sub*, crushed, fallen in misery. *udu-šub*, the desolate sheep, CT. XV 28, 26. *ú-sub*, strong and weak (*mušḫinu*), Cyl. B 18, 1. — Noun; *šub*, prostration, *miḳtu*.

b) To incline oneself, bow, worship. *šub* = *šukênu*. *ki-a ǧe-su-ub*, upon the earth mayest thou bow down, Hrozný, Ninib 28, 11. *su-ub* = *našāḳu*, to kiss. — Noun; *sub*, prayer. *su-ba mi-ni-dúr-dúr*, he placed with prayer, Cyl. A 8, 9. *gig sub-bé mu-na-zal-e*, by night offerings glowed, 13, 29. *sub mu-na-túm*, he offered prayer unto her, 4, 7. *a-nun-na bar-mu-a sub ǧe-mi-sá-za*, may the Anunakki speak to thee a prayer for my soul, Cyl. B

2, 6. One who is obedient, subject. *šub lugal-ge*, the obedient subject of the king, SAK. 54 i) II 4. One who causes obedience, shepherd. *súb = re'u*, CT. XII 10 *b* 13. Šamaš *sub-bé an-na*, shepherd of heaven, SBH. 86 rev. 5.

2. ŠUB, SUB, Flee. *šub = naparšudu, rapādu, abāku* (perish), *zâḳu. im-da-šu-ub-ba-aš*, together they hastened, SBP. 314, 30. It is probable that the sign $\frac{\text{DU}}{\text{DU}}$ acquired the value, *sub, sab*, from this root, a value later employed for shepherd.

3. ŠUB, SUB, Pure, clean, bright. *šúb = banû. ide šúb-ba*, shining face, v. SAI. 9016. *unu šúb* the pure abode, Gud. F 1, 16. Denom. verb, be pure. *su-ub = mašāšu*, be resplendent. *su-ub = šuklulu* of the moon completing. its disk. *si-bi nu-mu-un-su-ub-su-ub = ḳarni-šu ul ušaklil*, its horn it has not completed. *u-me-ni-su-ub-su-ub = lištakil*, may he be perfect in purity.

ŠUBUR, SUBUR, Earth. Only in the name of the god *Ninsubur*. Ancient sign similar to DUN and ŠAH, St. Vaut. rev. 6, 10; Eannatum Galet A 6, 17. *su-bur = ŠAH*, Weissbach, Miscel. Taf. 11, 27. *šu-bur = U + ŠAH*, ZA XIX 368. *umun subur-ra = bêl irṣitim*, SBH. 138, 106. Cf. Th.-Dangin, *Lettres et Contrats*, p. 65.

1. SUD, Far away. *sud = rûḳu*. Unsearchable. *šag-ga-ni sú-du-ám*, his heart is unsearchable, Cyl. A 1, 21. *šag an-dim sú-du-ni*, he whose heart like heaven is unsearchable, 6, 4. *igi sud il-il*, the eye which sees far away, 9, 13. *su-ni-ta ba-ni-in-sud-sud*, she is far from his body, CT. XVII 29, 27. *bal-su-ud*, a long reign, CT. I 46, 16.

2. SUD, To grind. *súd = ḳaṣāṣu, kasāmu. ur-bi súd*, grind together (herbs), CT. XXIII 46, 6. *sùd = ḳaṣāṣu*, CT. XII 24 *a* 6.

3. SUD, Light. For *sug* 9. *an sú-ud-da-ám = nûr šamê*, light of heaven, SBH. 98, 1.

4. SUD, Add to, increase. Only yet found in the sense of bearing interest, paying taxes. *su-su-dam*, it will bear interest; *itu* X *su-dam*, in such and such a month (the grain tax) will be paid, Huber in Hilpr. Anniv. 193. *egir EBURU-šú su-su-dam*, after the harvest interest will be charged, ibid. 199.

*1. ŠUG, Food. *šug = kurmatu. é-šug-ga*, house of provisions, part of the temple, Nik. 2 obv. 8; RTC. 60 rev. 1; TSA. 1 obv. IX. Possibly connected with *sud* 2.

2. SUG, a) Water-basin. *sug = buninnu*. Fishpond, *sukku*, Urukagina Cone B III 16. In the Plaque ovale I 6 a measure for grain. ^{gi}*sug = buginnu*, a pail made of reeds. — b) Denom. verb, *šug, šúg*, to water, sprinkle, *erēšu, salāḫu, zarāḳu*. Baptize, *šalû, ṭabû. ud EBURU... mu-un-sug* (*uṭabbi*), the storm drowns the harvest, SBP. 20, 45. *ja šim erin-na mu-un-na*

súg-e, with oil and cedar ointment I will sprinkle (the statue), p. 198, 38.

3. SUG, Hurl down, *súg* = *sapānu*, *šag súg* = *meranuš*, with dejected heart. ✓*sig* 3.

4. SUG, High, foremost. *súg* = *šaḳû*, *elîtu*. *maš-súg*, leading goat, *maššū*. ✓*sig*.

5. SUG, Rush, hasten. *súg* = *niḳilpû*, *šadāḫu*. *im-ši-súg-gi-eš*, they hastened, SBP. 314, 31.

6. SUG, Be full. *súg* = *malû*, *ṣênu*, ✓*sig*.

7. SUG, To fix, stand. *mu-na-da-šù-gi-eš*, he installed them, Cyl. B 11, 14. *ni-ib-šù-gi-eš-ám*, they stood forth, presented themselves before the judge, RTC. 295 rev. 3.

8. SUG, Increase, *ruddû*. *lal-li su-ga*, the interest is lacking, CT. III 18 A 2. *lal-li su-ga-ni*, B 19. One shekel 72 še of silver the *su-ga* of Alla, i. e., interest to be paid by Alla, CT. X 36 II 1. *ib-da-su-gi*, interest will be paid. Perhaps this meaning 'interest, tax' in cases like BM. 19064 obv. 18, a bull the *su-ga* of a farmer.

9. SUG, Brightness. Inferred for *sud* 3 and *su* 1.

10. SUG, Hole, cavity (?). Only in *saǧar-súg-súg* = *temiri*, *epri*, underground oven, CT. XIX 20, 16.

1. SUǦ, To pluck away. *suǧ* = *nasāḫu*, *bullû*, annihilate.

2. SUǦ, Foundation. *suǧ*, *súǧ* = *uššu*.

SUǦUŠ, Foundation. *išdu*. See *sukuš*.

SUL, a) Street. *su-lu* = = *súḳu*, *sulū*. — b) Decision, oversight, *piḳittu*. Deriv. of ✓*sil*, to divide, distinguish.

ŠUL, Mighty. *idlu*. Der. *nam-šul-la*, might, Radau, Miscel. 5, 1.

SUMUG, Pain. *su* body, *mug* distress, *gilittu*. *šûlu ša ṣurri*, a disease of the heart.

1. SUN, ŠUN, Shine, be clean. Active to purify. *i-dé sù-nu*, bright eyes, CT. XV 18 rev. 1. *ken su-na bi-nad*, in a clean place he sleeps, CT. XV 23 *b* 18. *ka-a šu-ne* = *pāsisat pî-šu*, (she who is) the anointer of his mouth, (purifier of his speech), ASKT. 129, 17. *sún* = *namušišu*, radiance. *šun* = *sāmu*, red. Here also *šun* = *šunnu*, copper vessel. See *šin*.

2. SUN, Devastate, overwhelm. *sún* = *naḳāru*. A temple *ba-dū a-ba ba-sún*, was built and afterward destroyed, CT. I 45, 16. Become a ruin, old, *sún* = *labiru*. *ki-bal ni-sun* = *tušpal*, (var. *taḳḳur*), the hostile land thou dost overwhelm, BA. V 633, 24. *gun sun-na*, bull that overwhelms, SBP. 112, 1; SBH. 46, 1. *sun* = *rîmu*, wild ox. Full form *am-sun* = *rîmu*. Hence *šun* = *ḳablu*, battle. A title of Adad is *šun nu kuš-šá*, he who wearies not in battle, CT. XXV 24, 16. Here *ki-bi ba-an-su-ni-šú*

whither has he perished? CT. XV 28 27. *gi-sun-ni*, the withered reeds, SBP. 334, 16.

3. SUN, Water vessel. *sun* = *narṭabu*. *duk*$_{sun}$ = *muraṭṭibu*. In II R. 30 no. 5 obv. employed before a number words for vessel. Possibly same word as *šun* copper vessel, discussed under *sun* 1.

1. SUR, ŠUR, Misery, distress. *šu-ŭr* = *arurtu*. Denom. verb, *šur* = *adāru*. *a-tug-sĭg-a-dim šu-úr-ra ba-ni-ib-rig*, as one clothed in a mourner's robe it has overwhelmed me with sorrow, SBP. 134, 26. *sur* = *šuḳammumu*, murmur in sorrow. Active, cause misery. The headache *al-sur-ra* = *izâr*, causes affiction, CT. XVII 25, 24.

2. SUR, Song, lamentation. *sûr* = *šisītu*. *sûr* = *šubtu*, song service. Denom. verb, *sur*, to lament, *ṣarāḫu*, *ṣuppuru*. Sing, *zamāru*. Here *surru* = *kalû*, psalmist. $\sqrt{nîr}$ 1.

3. SUR, ŠUR, a) Blaze, shine, be clean. $\sqrt{sîr}$ 2. *sur* = *ṣarāru*. *dumu dingir-ra-na a-dim ĝe-im-ma-an-sur-sur-ri* = *mar ili-šu kima mê liṣruruma*, may the son of his god be clean as water, K. 5135 rev. 15. Hence *sur* = *kapīru*, purified. *a-sur*, pure water, water from the sources, hence *asurru* spring, CT. XII 25, 22. *asurrakku*, water-level, river bed. *imi a-sur*, clay from the water level, *kiškattu*. Written *a-sur*, *a-šur*.

b) Angry, raging. *šur* = *izzu*, *šamrū*. *sur*, *sûr* = *ṣarru*, enraged. *sur-ri-eš* = *ṣarriš*, with rage. *sûr* = *šiḫittu*, anger. Cf. the name of the plant, *šam*$_{šel(?)-sur-ra-šar}$ = *šiḫittu*. Here the name of the bird of battle *šur-dū*, Cyl. B 7, 21. Denom. verb, *šur*, to be angry, *ezēzu*. *sur* = *ṣarāru*.

4. SUR, Meadow. $\sqrt{sîr}$ 5. *sūr*, *šur* = *birutu*.

5. SUR, a) Weave. *sur* = *ṭamû*. *sur* = *kanānu*, of birds weaving nests. *šarāṣu*, stitch. Cf. *á-ba šŭr-šŭr* = *šarāṣu*, K. 4597, *b* 5. *sig lág min-tab-ba sur-ra*, white wool woven double, ASKT. 90, 55. *sur* = *bašāmu*, weave. *eṭēru*, bind with a garland.

b) Mix. *sur* = *mazû*, *šaḫātu*. *galu gešten sur-ra*, mixer of wines. Cf. CT. XXIII 46, 6. Here *sur*, writhe. *muš-dim mu-un-sur-sur-e-ne* = *kima ṣiri ittanašlalu*, like a serpent they writhe, CT. XVI 9 *b* 20. Same root as *šar*, to mix.

6. SUR, To measure. *sur-sur* = *mašāḫu*, V R. 42 *c* 48. $\sqrt{sîr}$ 7.

7. SUR, a) To be poured out, *natbāku*. *nam-tar su-ni-ta a-dim ĝe-im-ma-an-sur-sur-ri*, May the disease *namtaru* from his body like water be poured out, IV R. 16 *b* 49. *a su-an-na an-ta sur-ra-a*, water of his body from on high pour out, K. 3462 rev. 5. In medical texts employed for *êrû* to run a poultice on a bandage, Küchler, Medizin, p. 81. Also of depositing grain, *mu-sur*, Nik. 48 end.

b) To rain. *sur = zanānu. mud sur-sur-meš = mušaznin damê*, causing blood to be poured out like rain, CT. XVI 14 *b* 26. *šêg sur = zunnu izannun*, it will rain rain, Thompson, Rep. 91 obv. 7. *immer-dim ba-da-an-sur = kima šamûti ušpîli* (var. *iznun*), Like a storm it has deluged, SBP. 234 rev. 7.

1. ŠUSUB, To abandon. *šu-su-ub = esipu.* From *šub* 1.
2. ŠUSUB, Make bright. *šusub = mašāšu.* From *šub* 3.
3. ŠUSUB, Mantle, wrap. ^{tug}*šu-su-ub = šusuppu, sasuppu.* Johns, Deeds, 1023, 4. Semitic translation *sūnu*, SAI. 5068. ^{tug}*šusub e-dib = edippatum*, V R. 15, 31. *šu-su-ub-ba = šintatu*, a woollen garment, K. 4597, 17.

1. ŠUŠ, Ointment flask. *šūš = zirḳu, ambu.* $\sqrt{\overline{šeš}}$ 1. Cf. ^{duk}*šêš = šikkatu.*
2. ŠUŠ, Suppress. *šuš, šúš = saḫāpu, katāmu, aḫāzu.* Overawe. *é-ninnû kùr-ra-šár mi-ni-ib-šuš*, Eninnu overawes all lands. Noun; *šuš, šúš = erib šamši*, sunset, original form *babbar-šuš*, suppression of the sun. *šúš, šuš = hiššatu*, conquest.
3. ŠUŠ, To weep. *šûš = bakû*, Br. 5082 and CT. XII 27 rev. 12.

1. TAB, Touch, take, approach, *ṭeḫû, liḳû.* See *tag* 1.
2. TAB, Add to, *eṣēpu.* See *taḡ* 1.
3. TAB, To open, *pitû.* See *taḡ* 2.
4. TAB, Fear, *galādu.* See *taḡ* 3.
5. TAB, Smite, break up, *sapānu, maḫāṣu, šamāṭu.* See *tag* 4.
6. TAB, Blaze, burn, *ḫamāṭu.*
7. TAB, TAP, The double, *tappu*, twin, companion. *ga-a-ta-ab*, verily I will double, *ib-tab-bi*, he shall pay double, Hilprecht Anniv. 206. *tab, táb = šinā*, two. *in-tab = ušteni*, it doubles itself, ASKT. 51, 50. *tab = māšu*, twin.

1. TAG, Touch, take, *lapātu. á-zu izi ne-tag*, thy side a flame shall touch, Cyl. A 12, 10. *izi nu-tag-ga*, untouched by fire, Cyl. B 3, 23. *in-na-an-tāg*, she has caused her to take, Poebel, 8, 8. $\sqrt{\overline{tig}}$ 1. Here *tag = bâru*, catch, but cf. $\sqrt{\overline{dib}}$ to enclose, capture.
2. TAG, Rest, abide, *labāṣu.* $\sqrt{\overline{teg}}$ 2. See also *dag.*
3. TAG, Hammer, fashion, construct. *maḫāṣu, zu'unu, epēšu*, V R. 32, 21 f. Often in *šu-tag. za-gin-na šu-ù-ma-ni-tag*, adorn (the chariot) with lazuli, Cyl. A 6, 19[1]. *galu$_{su\text{-}tag\text{-}tag}$ = ēpiš iptiḳā*, tanner (?). *galu$_{dim\text{-}tag\text{-}tag}$ = māḫiṣu*, mechanic. *galu$_{bár\text{-}tag\text{-}tag}$ = ēpiš bašami*, maker of balsams. *galu$_{gar\text{-}tag\text{-}tag}$ = ēpiš ḳappati*, miller (?), V R. 32 *d* 20-24; II R. 51 no. 2.

1. TAḠ, Increase, help, give aid. *taḡ = eṣēpu, râṣu. nig-sal-us-sá... ba-an-taḡ-ḡa-ám*, the bridal gifts he increased, Gud. E 7, 21. *gar ba-an-taḡ*, food

1. See also Cyl. A 27, 9; Gud. C 3, 10: E 3, 15; F 3, 5; Ent. Clou. 2, 8; BA. V 648, 6; CT. IV 3 *b* 14.

he increased, Cyl. B 1, 16. *á-ĝub-bu-mu-šú taĝ-ab*, at my left side [illegible] aid (*rûṣ*), CT. XVI 7, 264. *máš taĝ-ĝe-dam*, interest will be char[illegible] passim. *máš taĝ ib-dam*, he will pay interest, CT. VIII 41 B 13. D[illegible] *a-taĝ*, helper, *rêṣu*.

2. TAĜ, Terror. *tāĝ* = *kulittu*, V R. 21 *g* 7. Denom. verb, be terrified, *táĝ* = *galādu*, *palāḫu*. *tàĝ* = *ḳalādu*. [The value *táĝ* for [illegible] is proven by the passages *ú-ta-aĝ* = *ú-taĝ*, V R. 38 *d* 34 = *g* 61]. See *tub* 2.

3. TAĜ, Hammer, construct. *im-me-in-tāĝ-tāĝ* = *uzain-šu*, he shall construct [illegible] him, CT. XVII 4, 19.

4. TAĜ, Resting place, stall. *taĝ* = *tarbaṣu*. ✓*teg* 2.

1. TAL, Wailing. *tál*, *tāl* = *ikkilu*. *ta-al* = *ikkilum*, AO. 4489 rev. 8. *tál* = *rigmu*, cry. *tăl* (SAI. 5107), *tál* = *tanûkātu*, lament. ✓*tîl* 4.

2. TAL, Humanity. *tal* = *ṣalmat ḳaḳḳadi*, Sm. 11 + 980 rev. I 2. Noun from *til* to live. *tāl* = *balāṭu*, life, Nbn. no. 2 II 8.

3. TAL, Understanding, ear. *tàl* = *ḫasisu*, *nîmeḳu*, wisdom. *uznu*, ear. Denom. verb, *tal* = *ḫasāsu*, have understanding, AO. 3930 obv. 11; IV R. 11 *b* 12. Šamaš *ša šunāti tal-a* (*iḫassasa*), who understands dreams, CT. XXIII 18, 41.

4. TAL, Conditional particle = *šumma*. See p. 165.

5. TAL, Twin, comrade. *tál* = *tallu*, *tulimu*. Cf. *dal*, to correspond to, *maḫāru*. *tál*, *tál-tál* = *mitḫariš*, correspondingly.

1. TAR, a) Sever, cut. *tar* = *parā'u*, strip off. *ḳatāpu*, cut down. *paṭāru*, separate, etc. Noun, *tar* = *siḳtu*, sting.

b) Decide. *tar* = *šâmu*, to fix, determine. *parāsu*, decide. *ašāru*, *paḳādu*, oversee. *šitulu*, seek wisdom. Noun; *tar* = *mundalku*, councillor. Der. *namtar*, fate, *šimtu*.

2. TAR, Burn. *tar* = *kabābu*, Bab. II 205 no. 340[1]. *ḳarāru*, *ḳatāru*.

3. TAR, Weak, little. *tar* = *dallu*. For *tūr*. Written also *tallu*, SAI. 335.

1. TI, Take, *laḳû*. For *tig* 1. Often in *šu-ba-ti*, he received. Cf. *šu-ba-an-te-ga-en*, Poebel, 24, 9.

2. TI, Rest, *náḫu*, *ašābu*. For *tig* 2.

1. TIG, TEG, a) Touch, take, approach. Cf. *tag* 1, *tab* 1. *teg* = *liḳû*. Ordinarily *šu-teg*. Also in *tig-aga* = *liḳû*, v. SAI. 2049. *maḫāru*, accept, receive. Cf. dialectic *tem* in *sìr-sag te-ma-a*, the first lament receive, SBH. 31, 15. *teg* = *rašû*, acquire. See *tuk*. From the notion 'touch', the verb came to mean reach unto, approach, construed with *šú*. *galu tu-ra-šú te-gà-da-mu*, when I draw nigh unto the sick man, CT. XVI 5, 180. *teg* = *ṭeḫû*, to approach. In the compound *ni teg*, to have fear, to fear. *giš-gig-zu-šú ni ga-ma-ši-ib-teg*, for thy shadow I have reverence, Cyl. A 3, 15. With persons the proper construction is *ra*. *mir galu-ra teg a-ta*, the girdle which is made to be put upon a man, II R. 19 *b* 7.

b) Bind, wrap. Probably *teg* 3 belongs here.

2. TEG, To repose. *teg* = *pašāḫu, nâḫu.* See *ten* and *tug, tub.*

3. TEG, To bind, weave. Connected with *dib* 1. *teg* = *kasû, la'ābu.* Hence *teg* = *kannu*, nest. Deriv. *túg*, a garment.

4. TIG, Neck, *kišadu.* Loan-word *tiḳḳu*, neck.

1. TIL, Be complete, cease. *til, tíl, tìl* = *gamāru. ti-la, tìl* = *ḳatû*, come to an end. *dúg-bi al-til*[1], the affair is ended, passim in contracts. *itú til-la-ám,* the month came to an end, Cyl. B 3, 5. *dug-li-bi nu-til-la*, his riches cease not, IV R. 23 *b* 11. Causative, bring to an end, *laḳātu, ḳuttû. ĝe-ib-til-li-ne,* may they bring to an end (his seed), CT. XXI 26, 11. *en tūr-tūr-bi til-la-ab,* while it is young let it come to an end (*nagmir*), IV R. 13 *a* 42. Adj. complete. *šam-til-la-bi-šú*, unto its full price, passim in contracts. Noun, *til*, totality *gimru.*

2. TIL, To live, exist. *til, tíl* = *balāṭu, bašû, emû. tíl* = *damāḳu*, live in good health. *tig-til*, life giving breast, *uru*, II R. 30 *e* 18. Der. *namtil*, life.

3. TIL, To wail. Noun; wailing. *tíl* = *šisītu.* See *tal* 1. *ti-il* = *tanuḳatum*, AO. 4489 rev. 7.

1. TEN, To repose. *te-en* = *pašāḫu, nâḫu. igi an azag-ga-ge ne-te-ni*, before the shining heaven it reposes, Cyl. B 11, 16. *balag nu-te-en-te-en,* the lyre does not cause her to repose, BA. V 667, 18. *šub-bi ba-ni-ib-te-en*, may the prayers appease thee, SBP. 286, 7. For *teg* 2.

2. TEN, To have. Only in *ní-ten* to have fear. *ní-nu-te-na, dingir-ra-na*, he who fears not his god. Noun; *ní-te-na*, fear, *puluḫtu,* SBH. 32, 7; 42, 8.

1. TIN, To live. For *til* 2. *tin, din* = *balāṭu.*

2. TIN, Be powerful, possess mastery. See *tun* 1, *tu* 1. Only as adj. *tin* = *ḫāiṭu, muttaggišu*, overseer, watchman. *zikaru*, vigorous. In *mu(š)-tin*, powerful person, *bêlu, beltu.* Late form *mušen* employed for *bêlu* or Enlil, V R. 44 *c* 45. Šamaš *mu-tin im-ma kar-ra*, lord of the sunset, SBP. 64, 33.

TIR, Original sense perhaps tree, log. *giš tir* = *ḳištu*, forest. Hence *tir*, building, *admanu, šubtu.* I R. 69 *a* 20. Perhaps connected with *ur* 15.

1. TU. *Crush, overpower. tu-u* = *ḫatû, Rm. 2588 rev. 29. kamāru,* SAI. 1767.

[illegible] garment. *tu-u* = *ṣubatu*, Rm. 2588 rev. 25. For *tug.*

[illegible] *tú* = *ramāku, rašāmu.* Wash. The serpent which.... *a a-tú-*[illegible] washes itself in water, Cyl. B 16, 14. Noun; *tú-u* = *rimku*, washing. [illegible] to wash, pour out.

[illegible] rinse. *tù* = *tū, šiptu.*

[illegible] CT. VIII 37 B 11.

1. TUB, To repose. *nâḫu.* Peace *niḫtu.* For *túg*[1], √*tig.* *tūb* = *pašāḫu.* *tub* = *nâḫu.* *šag-zu dè-en-na-tùb-e,* may thy heart repose. *ušum šág-bi im-ma-ab-tùb-bi,* a good dragon he caused to rest there, Cyl. A 25, 28. The sailors *má e-tùb-ba-a,* who stay on ships, Urukag. Cone A IV 4. *á ĝuš-na ĝen-tùb,* may she cause to cease his violence, Gud. B 9, 9. *tùb,* peace. in *tùb-dúg,* to command cessation of trouble etc. *sá-bi .... tùb-bi ne-en-in-dúg,* they settled the lawsuit, Poebel, 10, 15.

2. TUB, Quake with fear. *tūb* = *râbu.* *an imi tūb-ba-ni,* the heavens tremble of themselves, SBH. 9, 88. *síg-tūb* = *rāibtu,* palsy, ASKT. 72, 25.

TUD, a) To bring forth, beget. *tud* = *alādu* (of both male and female), *banû.* *dumu an azag-gi tud-da,* child born of the pure heavens, Cyl. A 2, 3. *barun tud-da,* a lamb-bearing ewe, CT. IX 29 obv. 18. Der. *ù-tud,* offspring. *gišŠinig .... an ù-tud-ta é-ninnû im-ta-el-e-ne,* with tamarisk product of heaven they purge Eninnu, Cyl. B 4, 10. Hence denom. verb, *im-ta-ù-tud-da,* it is begotten, CT. XVII 40, 9.

b) To build. Diorite *alan-na-ni-šú mu-tud,* he fashioned into a statue. Gud. A 3, 3. See also SAK. 2 a) II 2; III 2.

1. TUG, Obtain, possess. *tug, tuk* = *rašû, išû.* √*tig* 1. *azag laĝ-ĝa* X + Y *e-da-tug,* pure gold X and Y took together, RTC. 28. *gab-ri nu-tug,* a rival he has not, passim.

2. TUG, To repose. Original of *tub* 1. So read *túg-mal,* to appease (*niḫta šakānu*). *šag mu-na-túg-mal-e*[2], he gave his heart repose, Cyl. A 18, 2. Cf. Cyl. B 10, 16. *za-ra ma-ra-túg-mal-e,* he will give thee repose, Cyl. A 7, 5.

3. TUG, Cloth made of fibres, flax, hemp, etc. *túg* = *ṣabatu.*

1. TUĜ, To open, set free. *tuĝ* = *piṭû,, paṭāru.* *šu-tuĝ,* open the hand, to take. *igi-tuĝ,* open the eye, to see. *azag-ta tuĝ-ĝa,* redeemed with money, CT. III 46, 115.

2. TUĜ, Be plentiful. For *duĝ.* *tu-uĝ* = *duḫḫudu,* CT. XII 11 *b* 23.

1. TUL, Small. *tu-tu-lá* = *ṣiḫḫiru.* *ṣuḫḫuru,* littleness, IV R. 13 *b* 5. *tul* for *tur* 4.

2. TUL, Great. *ĝen-'tu-ul* = *lu irbâ,* may it be mighty, VAT. 251 obv. 12. *'tu-'tu-lá* = *ra-ba-a,* SBH. no. 62, 5. *'tu-'tu-lá-bi* = *rabîš,* K 69 rev. 10, 12; cf. 42, 56.

TUM, To carry. *tum, túm* = *babālu.* *guškin ... mu-na-tum,* gold he brought

1. For the reading *tug, tub* for 𒄑 = *nâḫu,* v. CT. XV 23 *a* 16 KU glossed *tu,* with the meaning *nâḫu.*

2. The writing is invariably 𒄑 but the meaning is certain. Only the reading *mal* for *gâ* is uncertain. Against making a compound verb of the form is the fact that the elements are never separated. In favour of reading *mal* is the absence of a variant *gi, ga,* and the active meaning.

to him, Cyl. A 16, 19. *dagál-mu ma-mu-mu ga-na-túm*, my dream to my mother I will take, 1, 29.

1. TUN, Conquest, *taḫtu*. *tún* = *diktu*, slaughter. *nig-tun*, violence, DA. 124, 18. Denom. verb, *tun* = *kamāru*, to overpower. √*tin* 2.

2. TUN, A noun employed for parts of the dress. *tún* = *suktu*, *sunu*, *iḫṣu*, wrapper.

3. TUN, Cavity. *tún* = *šapalu*, *ḫubtu*. See *dun* 2. A vessel, *makaltu*, *šaptu*. *imi-tún uru-na-ba-šú igi-zid ba-ši-bar*, upon the clay bowl of his city he cast a faithful eye, Cyl. A 19, 4.

1. TUR, To enter, *erēbu*. Construed with *šú*, if the emphasis is on the motion, *é-a-ni-šu ba-ab-tu-ri*, into his house he entered, II R. 13 *a* 40. *é-a-tú-a-šú tu-ra-zu-dé*, when thou enterest into the house of washing, p. 193, 20. Ordinarily with locative § 74. *é galu-ka nu-tur*, he entered not the house of any man, Gud. B 5, 11. Often in *babbar tur*, sunset, 'entering of the sun'. Also *tur*, simply, in the phrase *kùr tur*, sunrise and sunset, Cyl. A 2, 6, etc. See *kur*.

2. TUR, Sickness. *tu-ra ba-nad*, in sickness he lies, *ina murṣi ṣalil*. Adj. sick. *dagal galu tu-ra-ge*, mother of the sick man, Cyl. B 4, 17. *às* [*ḳal*] *tu-ra*, one workman [is] ill, BM. 17775 rev. 14.

3. TUR, Stable, court. *tùr* = *tarbaṣu*. *mu-zu-šú tùr ĝe-im-ši-dū-dū*, for thy sake the stalls shall be built, Cyl. B 22, 17.

4. TUR, Little, small. *tūr* = *ṣiḫru*. Hence loan-word *tūru*, son, SBH. 127, 16. *tùr dúg-ga-da*, to speak little [words], Cyl. B 8, 23. Littleness. *ud tūr-ra-a-ni-ta*, from the days of his youth. Weakness. *tūr-tūr* = *unnuttu*, *unnuššu*. Denom. verb, *ṣuḫḫuru* to make little, *šag ka-keš-da é-a-dé ib-tūr-ri*, he shall diminish the rent of the house, II R. 15 *a* 20.

5. TUR, Great. *tūr* = *rabbu*. For *dur*.

TURUN, To dwell. Variant of *durun*. *šu-ba-tu-ru-na-ám*, he caused to dwell there, Cyl. A 26, 27. *ḳin nisig udu turun-bi*, in the meadow where the sheep repose, Cyl. B 1, 17.

1. U, Vegetable, *šammu*. Vegetable food, *akalu*, *mâkalu*. Usually written *ú*. But cf. abstract *áĝ-u-e* = *ukulū*, food, BA. V 618, 23. For *ú* as a determinative of plants and drugs see p. 55. *ú nu-un-da-an-kur-e*, food he shall not eat, IV R 16 *b* 25. *ú namtilla-ka*, food of life, Radau, Miscel. 4, 36.

2. U, a) High, powerful, strong. *ū* = *šaḳû*. *umun gu-da ū-a*, lord heroic and mighty, SBH. 137, 54. *u* = *ṣêru*, elevated, CT. XII 48 *b* 31. *u* = *le'u*, *idlu*, *kabru*[1], words for strong, mighty. *ú-sig-ni*, the strong and the weak, Gud. B 7, 34. *ú-sub-ni*, the strong and the down cast, Cyl. B 18, 1. Also *ú* = *le'u*, Br. 6024. *a-ú-ba* the high waters, Cyl. A 28, 13, and *a-ū-ba* =

1. So read V R. 35, *a* 31.

mûlu kiššati, mighty flood, II R. 39 *g* 8. *ga-du ig-e-ū us-sa-bi*, the cornice placed in the door above, i. e., over the door, Cyl. A 26, 26. Hence verb 'be high', *ū-a enemma-ni*, his word is lofty, SBH. 11, 1. Noun; strength *emuḳu*. *û*, CT. XII 5 *b* 27. *ū* = *kiššatu*, totality.

b) Denom. verb, to mount, ascend, *rakābu*. *ák-kùr-šú ba-ū* = *ana šadî irtakab*, he rides up to the mountains, SBP. 32, 25. *kùr-áš ba-ū*, unto the mountain he has gone, SBP. 318, 25. Perhaps here *galu ū* horseman, courier (?), RTC. 116 obv. 6. Also in compound *ū-dúg*, to mount. *nim-šú ū-ne-dug*, he journeyed toward the upper country, Cyl. A 17, 24. Cf. l. 25. Also *ú* = *ana* (!)[1]. *û* = *rakābu*, CT. XII 5 *b* 26.

3. U, To behold, ŭ = *amāru*, *bâru*, *ḫâṭu*. With augment, *ŭ-dug*, *ŭ-di*.

U-A, To adorn, care for. *zanānu*. *gišginar* ... *nè-gal ū-a*, the wagon adorned with splendour, Cyl. B 13, 18. Noun; caretaker, one who adorns, *ú-a* = *zaninu*. Lugalzagisi *ú-a* ^{d}*innini*, who cares for Innini, OBI. 87, I 25. As noun; care, attention. *ù-a mi-ni-zid-zid*, he bestowed care faithfully, Cyl. B 6, 7.

UB, Region, *tupḳu*, *kibratu*. *KU ub-e nu-il*, weapon which no region can withstand, Cyl. B 13, 22. Used cosmologically in *é-PA é-ub-imin-na*, E-PA temple of the seven zones, Gud. D 2, 10. *šar kiš-šat ub-meš*, king of all regions, Ašurnaṣirpal, Ann. I 35. Employed specifically of the outside of a building. *ub-ba-ba-da gub* = *ina tupki-šu lizuzu*, on the outside of it may he stand, SBH. 60 rev. 14. Der. *ub-dúg* (IV R. 10 *b* 53), *ub-da*. Often in *ub-da tab-tab-ba* the four regions, directions, a term for all the world. The notion of the four directions is taken originally from the sky. *an-ub-da tab-tab-ba*, the four quarters of heaven, applied always to the earth, OBI. 68 rev. 13. Ibid. 11 *ub-da-an*. See also CT. V 18 X 20; RA. V 99 I 8.

UB, UP, UPU, Cavity, hole. *ŭb*, CT. XII 25, 32-36 explained by *šuplu*, *šuttatu*, *ḫuppu*. *ḳuppu*, *ḫuballu*, cage. *ŭb* glossed *kuppu* cage, Babyl. Chron. I 8, JRAS. 1894, 860. *ŭb*, *úb* = *uppu* drum. Properly ^{su}*úb* = drum, as in Radau Miscel. 13 V 15. *ub* = *têlu* and *ŭb* = *tultu*. SAI. 4101, 7811, are probably connected. *ub-giš-gig* = *ḳupû*, dark chamber, prison. For *ub-lil*, secret chamber, see *lil* to bind. Also in *ub-šu-ukkin-na*, room of assembly, *ubšukkinaku*. The original word is evidently *upu*, cf. (*ŭb*) with value *pú* and loan-word *uppu*.

UD, Daylight, *urru*, day, *ûmu*. Originally *uḳ* 1, fierce heat, hence often employed for storm. For *ûmu* in the sense of spirit, v. SBP. 98 n. 7. For the adverb *ud-de ud-da*, then, *ud*, when, v. § 222, and SBP. 44 n. 12. *ud-*

1. For *ū* in the sense of 'upon' see the example under a) from Cyl. A. 26, 26.

še-šú im-è, like the light of day he arose, Cyl. B 16, 8. Cf. SBP. 296, 17.

udu. General word for sheep, *immeru*, *ṣênu*, (includes goats), *šu'u*. *údu-gal*, great sheep, i. e., ram, אַיִל. *údu šeg*, fat sheep. Also *ud* (𒌓) = *ṣênu*, BE. XIV 48 etc.

udun. Water vessel, jar. Noun formation from *dul* 2. *u-dul* = *dikaru*, SAI. 3820. See *udun*.

ugula. Herdsman, cowherd. *ú-du-li*, *ú-du*, Urukag. Cone, A 4, 5 and B 8, 19. Regularly written *LID-KU* = *utullu*, herdsman, Epic of Gilgamish 44, 58 [ed. Haupt], CT. XIX 10, K 4244, 6[1]. *ú-tul* = *utullu*, V R 40 *e* 13. *udul-bi ne-uš*, their cowherd I appointed, Gud. F 3, 18. A title after names, RTC. 61 rev. I 9; DP. 96 col. I etc. Perhaps *uṭ-tul* in SBP. 338, 23 is a phonetic spelling for *udul*. See *utul*.

udun. Cellar, underground store-room, oven. Loan-word *utunu*. An *udun* for *ia-sun* and *iá-sur*, kinds of oil, AL[3] 80 I 28. 30; *kannu*, a vessel for oils, SAI. 6625.

ug 1. Light, heat. *ug*, *ŭg*, *uǵ* = *nâru*, *ûmu*. *galu ug-dim sig-gi-a*, he who shines as the light, Cyl. B 9, 21. *ŭg* = *immu*, heat. *sak-ki ŭg-ga-ni-ta*, with glowing face, CT. XXI 31, 16. OBI. 68 I 26.

ug 2. Fierce animal, panther. Probably same word as *ug* 1. *uǵ* = *labu*, *nimru*. In Cyl. A 26, 27 *ug* and *uǵ* are different animals[2]. *ug* = *úmu*, lion. *uǵ* = *umamu*, fierce wild beast. *ugu* (𒌨𒄀𒌨𒄀) = *umamu*. Adad whose roar is like the *ugu*, Vir. Adad no. VII 13. *ug-ga* = raven. *mušen-uga*, raven, Th. Rep. 88, 5. *uǵ* = *lû*, wild-ox, cf. *lû* = *nîšu*, V R. 21 *a* 41. *uǵ* = *dannu*, *dakḳiḳu*, names of wild animals, CT. XII 8, 13 f. *uǵ-zi-ga*, ferocious panther, Cyl. A 2, 9. *uǵ ni-nad*, a panther lay sleeping, 4, 19. Adad rides the *uǵ-gal-la*, great lion, CT. XV 15, 9. *uǵ-banda*, strong panther, Cyl. A 26, 27. *uǵ-kàš-e*, swift panther, 7, 20; Cyl. B 9, 16. Adj. fierce, *uggu*, *aggu*. *ur-maǧ ug*, the angry lion, Cyl. B 4, 20.

ug 3. To slay. *uga* = *nâru*, Rm. 11, 31. Cf. *dúg* = *dâku*. *mu-un-ûg* = *tanâr*, thou didst slay, IV R. 30 *b* 11. *ug* for *dug*.

ug 4. Cry. *uǵ* = *šarâḫu*, *nissatu*. *ŭg* = *šisîtu*, CT. XII 6 *a* 16. For *dug* 4.

ug 5. UKU, UG, People. *ùg* = *nîšû*. *ùg-ga-na mu-túm*, to his people he brought, Cyl. A 19, 15. *ùg-ga mu-na-sig*, with the people he went forth, 8, 13. *ug-gà mar-ma-an-zi-en* = *niši liḫîšanimma*, let the people hasten, SBH.

1. See *Bab.* IV 17 no. 6664. *LID-LU* flock, *utullatu* is not to be confused with the word for herdsman. For the loan-word, cf. Tiglathpileser Prism I 30, the *utullu šar šarrāni*, also Assurn. I 21, and the n. pr. *Ilu-utullāni-šu*, 'god is his shepherd', VS. VII 103, 22.

2. Cf. Cyl. B 14, 6.

31, 18. Innini *iskim ûg-ga-ni*, prophetess of her people, I R 4 no. 3 col. II 6.

UĜU, Poisonous insect. *uĝ* = *ublu, kalmatu, ḫaḫḫu*. *úĝ* = *ḫaḫḫu*, etc. Poison, spittle, hence curse. *uĝ* = *kišpu*, curse, *uḫḫu*, poison. *úĝ* = *kušû*, poison. Slime. *úĝ* of the river, CT. XXIII 43, 9; 5, 5; Zim. Rt. 113 Anm. λ).

UKKIN, Assembly, *puḫru*. Humanity, *apāti*, KB. VI 351; PSBA. 1910, 120 l. 15. Variant *unken*, CT. XXIV 18, 12. From *ug* people and *gin* to assemble. The temple which *ukkin-ni siĝ-a*, gives light to humanity, Cyl. A 30, 9.

1. UL, Glad, happy. *ul* = *ulṣu*. Bright, joyous, *úl* = *namru*. ✓*úl* 2. Noun; gladness, *rišâtu* (*ul*); feast, *kirbitu* (*úl*). Grace, *annu*, CT. XII 41 *a* end (*ul-la*). Adv. *ul-li-eš*, joyously, SBH. 14, 19; 85, 3. Denom. verb, be bright, shine. *ul, ūl* = *nabāṭu*, CT. XIX 14 *b* 28.

2. UL, Hasten in fear, fall into terror. *úl* = *parādu*. *ullu* = ►𒌷𒉡𒀀 = *pasāḳu*, Del. HW. 533 b, is the same root as *pašāḳu*, 548, lit. 'spread the limbs'. פשׁק, פּשׁח. Also 'fall into misery and fear'. *úl-li-en*, he has put me to flight, CT. XV 25, 39. Noun; *úl* = *pirittu*, terror, ZA. X 199 l. 21.

3. UL, Cry. *úl* = *ṣarāḫu*, CT. XII 13 *a* 15. ✓*úl* 3.

4. UL, High. ✓*úl* 1. *ul-lu* = *ṣiru*, CT. XII 48 *b* 31. *úl*(?) = *šaḳu*, high, and *šamû*, heaven, CT. XII 12 *b* 3. *u-li* = *šaḳû ša mê*, rising of waters, II R. 30 *a* 11.

5. UL, Demonstrative pronoun, that, see § 164.

6. UL, Star, for *mul* = *ḳaḳkabu*, Jensen, Cos. 44. *ul manma* = *ḳaḳkabu manma*, CT. XXVI 45, 16 = 46, 4. *ul durun-nu* = *ḳarab ḳaḳkabi*, approach of a star, Küchler Med. 67.

UMMA, Mother, nurse. From Semitic *ummu*, mother (?), *um* = *ummu*. *um-ma*, old woman, IV R. Corr. pl. 6 to pl. 27 no. 4 l. 20; CT. IV 4 *b* 15. Then built up with the Sum. augment *da*. *um-me-da*, conceiving woman, *tarttu*. CT. XV 27, 5, has the harmonised form *e-me-da*. Denom. verb, to suckle, *ṣûnuḳu*.

1. UMMA, UMMAN, Artisan, skilled workman. *kaš nam-um-ma*, liquor for the artisans, SAK. 46 VI 2 (after break). 52 X 33 has *nam-um-ma-an*, with var. *nam-um-ma-me*. Loan-word *ummānu*. Hence original Sum. is *umman*. See *umun* 1. Abr. *um-me-a* (§ 62). *amelu um-me-a mûdû*, the wise craftsman, Zim. Rt. no. 24 obv. 19. *ana um-me-a la ikul*, if he heed not the wise one, IV R. 48 *a* 5. *a-a um-me-a-ge-meš*, father of craftsmen, Sm. 61 in Bezold, Cat. *ukkin um-me-a*, assembly of wise men, V R. 65 *a* 36. *um-me* is the title of a man, RTC. 53 obv. I 9.

2. UMMAN, UGNIM, People, host. Written KI-SU-LU-KU-GAR. Anam *ab-ba umman unu-ki-ga-ge*, counsellor of the people of Erech, OBI. 26, 2 f. Ištar *nin umman*, mistress of the people, IV R. 1 *a* 68. *umman-bi dul-*

dul, he gathers his host, ASKT. 80, 11. Hence *um-mi-a*, total, whole, CT. VIII 36 D 10.

UMUG, Heart disease. *ù-mu-ug* = *šûlu*. Der. of *mug*, distress. Cf. *sumug*.

1. UMUN, Artisan. Harmonised form of *umman* 1. *umún* = *ummânu*. Der. *umún*, skilled work, *mummu*, *ummatu*.

2. UMUN, Lord. *umun* = *bêlu*. Prince, *rubû*. Lady, *beltu*. Hero, *ḳarradu*. Often *ù-mu-un*.

3. UMUN, Swamp, morass. *umûn*, *umuna* = *ḫammu*, *alapû*, II R. 27 *a* 57 f. *umûn* = *miḫṣu*, CT. XII 26 *b* 10; *umun* = *miḫṣatu*, Br. 8713. Cf. LAGAB + UH (*umun*) = *ḫammu*, CT. XII 26 *b* 14, and cf. *uĝ*, slime. Here the names of several water plants. *u-mu-un* = *ú-gil* = *elpitu*, a kind of prickle.

UNU, Abode, great house. *unu*, *unú* = *šubtu*. *unù* = *mâkalu*, dining hall. *unù-a ni-tud*, in the great house he has begotten me, Cyl. A 3, 8. *unu*, *un*, people, *nišû*. Late for *ugu*.

1. UR, Seize. *ŭr* = *aḫâzu*. Cf. *ir* 1. *mušš'u*, to despoil. *u-me-ni-úr-úr*, despoil, Del. HW. 428 *b*. *dingir dingir ŭr-ŭr-ri-a-meš* = *ilâni maššî'ûti*, the despoiling gods, Br. 11896. Here *ŭr* = *bâru*, *ur* = *ṣâdu*, to hunt. In Küch. Med. XV 38, *enâ-šu ur-meš* = *iṣṣanudu*, the meaning appears to be 'his eyes are red'[1].

2. UR, Be in distress. For *sur*. *ŭr* = *arâru*. *ur* = *asâšu*. *ur nu-tuk*, not having sorrow, *la adâru*, SAI. 8664. Noun; distress, *ašîšu* (*ŭr*). *HU* + *PIR in-ga-ur-ri*, the birds thou distressest, SBH. 130, 22.

3. UR, Sexual strength, organ of sex. *ur* = *baltu*, *buštu*. Hence *ûr* = *dutu*, virility, *sunu* breast, *udlu* lap. Male organ *birku*. The god of begetting is *uri-zid*, SAK. 272. Hence *ur* = *idlu*, *amelu*, male. *ûr* = *amtu*, maid. *urŭ* = *allu*, strong. *uru* (𒌨) = *ardu*, male slave. Denom. verb, *urŭ* = *erêšu* to create. *Nabu-aḫê-urŭ* (*êriš*), Nebo has created brothers. Cf. Tallquist, NB. 306. √*erî* 1.

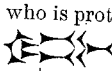
4. UR, Till the land, make fruitful with water machines. [Same root as 3?]. *iḳla ina agadibbi ba-an-ûr-ru-e* (*irriš*), the field he tills with the hoe (?), ASKT. 73, 8. *d.dú-šár-ra ûr-a*, he that makes fruitful the grain, IV R. 23 *a* 13. *galu urŭ* = *êrišu* the farmer.

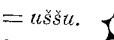
5. UR, Weeping. *ûr* = *dimtu*, SBH. 54 rev. 6. √*êr* 2. See *iši*.

6. UR, To protect. *ûr*, *ûr* = *naṣâru*. *šeg la-ba-ûr*, obedience was not observed, Gud. B 7, 30. *e-ne mu-lu urù-urù nu-un-zi-ir-*[*zi-ir*][2], How long shall he

1. If this interpretation be correct then the roots *ṣâdu*, hunt, and *ṣâdu*, be red are identical. For *uṣṣanadu* II[3], employed with *enâ*, v. King, Magic 53, 10. Also Jensen, KB. VI 1, 390, argues for a single root.

2. Read *iḫ-*[*ḫi-il-ṣa-a*].

who is protected not escape? BA. V 640, 17. Noun; *ùr* = *kidinu*, protection.  (*uru*) = *tagširtu*. *d.ninā urù e-gar-ra*, Nina protectress of the enclosures, Nik. 163 obv. II 4.

7. UR, a) Foundation. *ùr* = *išdu*. *an-ùr*, foundation of heaven. *ūr* = *išdu*, *uš* = *uššu*.  (*uru*) = *emdu*. Often pedestal of a statue, etc. *ù-bi dag-a mu-na-ni-dū*, its pedestal with stone he built, SAK. 40 V 13. *KAK* + *GIŠ úr-šu mu-na-dim*, he has made it as a support for the battle mace, SAK. 31 i) 6.

b) Part of the body, legs, feet. *ùr-sig-bi izi ù-ne-tag*, his legs and face touch with fire, CT. XVI 45, 145. Yet *ùr* means apparently *feet* in *nig-ùr-tab-tab-ba*, whatsoever is four footed, Bois. Choix 30, 11. *á-ùr* = *mešrêti*, limbs, i. e. hands and legs. Cf. *ùr-uzu* = *išid šêri*, a leg of flesh, ham, BE. VIII 106, 6.

c) Back (?) *ùr* = *letu*. *ùr galu tu-ra-šú ra-ra-da*, in beating the back (?) of the sick man, CT. XVI 5, 189. Also *ùr* = *letu*. *bad-ùr-ta ba-šub*, upon the ridge of the city wall he hurled her. All these words go back to an original *uš*, to place, to support *emēdu*. Hence *ùr* = *emēdu*.

8. UR, Demonstrative pronoun, § 163.

9. UR, URU, City. *uru*, *úru*, *urú* = *ālu*. *urú* = *ummānu*, host, K. 69 obv. 15. *ūr* = *kapru*, village. *urugal*, *irḳal* = *irkallu*, *arallu*[1], the great city (of the dead), hell. Possibly connected with *eri* to beget.

10. UR, Go, advance. $\sqrt{ar\bar{a}}$. *ūr* = *ḫalāṣu*, cf. *ra* = *ḫilṣâ*, run away. *úr* = *ba'u*, come. *ŭr*, *ur* = *ḫamāmu* to lead. *a-ma-ru úr-ra*, the advancing storm, SBH. 38, 8. *úr* = *rakābu*, to ride.

11. UR, One. *ūr* = *êdu*, *išten*. *ur* = *išten*. *ur*, *ūr* = *mitḫaru*, unanimous. See *ru* 2.

12. UR, To bristle, Bore with a pointed instrument, to harrow, *úr* = *šakāku*. *ba-ab-úr-ra* = *ušakkak*, he shall harrow, ASKT. 73, 6. *úr* = *šakāku ša iḳli*, and *mašāru ša iḳli*, to harrow a field, BM. 47779, rev. cf. 36991, 19. *túg úgir úr-ra*, a garment studded with sharp points. *sìg-úr* = *šintu*, a woollen garment beaded. *šu-úr-šu-úr* = *šinṭatu*, beaded belt. *ŭr* = *mašāru*. The fox's tail *im-ma-ni-ib-ŭr-ŭr* = *imtanaššar*, bristled (?), IV R. 11 *a* 45.

13. UR, Hostile, *nakru*. *úru-ma uri me-en*, var. *ur-ri mèn*, to my city I am hostile, CT. XV 8 l. 1 (above) = 24, 9. Possibly connected with *kur*.

14. UR, Dog, *kalbu*. *ur-bar-ra*, wild dog. *ur-maḫ*, lion. panther *labbu*. *ur idim*, the howling dog, *uridimmū*. See *idim* 3 and SAI. 8662.

15. UR, Old, *labiru*. Value assumed for *U̇-ra* = *labiru* from Poebel 11, 21, *lú-lú-U̇* i. e. *ur*, man against man.

1. Probably a late harmonised form of *irḳal*.

16. UR, Roof, house, stable. *úr* = *ārū*, *rubṣu*, *rukbu*. *dâru*, camp. *ūr* = *rukbu*. Possibly connected with *tùr* = *tarbaṣu*, stall. See *Bab.* II 119.

1. UŠ, Decision, order. *úš* = *ṭêmu*. √*eš* 2.

2. UŠ, Sixty, p. 119.

3. UŠ, To place. *uš* = *emēdu*. To place upon. Ships ... *gù-de-a en* ^{d}*-nin-gir-su-ra im-ma-na-uš*, were loaded for Gudea the priest of Ningirsu, Cyl. A 16, 12. *zag-ga á dè-ib-uš* = *aḫi lummid-su*, I will place (my) side by him, i. e., will stand beside him, ASKT. 81, 13. *ga-du ig-e-ū us-sa-bi*, the cornice which was placed above the door, Cyl. A 26, 26. Noun; *uš* = *nimedu*, foundation, see *ur* 7. Of a temple; *uš-bi mu-azag*, its foundation I have consecrated, Gud. E 3, 6. See *ussa* 1.

4. UŠ, To follow after, drive. *mu-un-uš-e* = *ridanni*, it follows me. *im-ma-an-uš* = *irtedî-šu*, it follows him, IV R. 2 VI 3. *na é-a-ni-šú im-ma-an-uš-eš*, the man unto his house they have driven, IV R. 16 *b* 20. *gū-ud-da uš* = *ridû ša alpi*, one who drives oxen, II R. 24 *a* 60. See *ussa* 2.

5. UŠ, Side. *uš* = *šiddu*, the long side of a field, V R. 20, 46. *uš-an-ta*, the upper side, *uš-ki-ta*, the lower side.

USSU, Eight, see p. 118.

1. USSA, To place, *emēdu*. *muĝ giš-kun suĝ-bi us-sa*, place his limbs against (his) rump[1], Craig, RT. II 11 *a* 10. Tread upon, *dâšu*. *bar-bi al-us-sa* = *aḫati idâš*, SBP. 42, 63. *é me-lám-bi an-ni us-sa*, the temple whose splendour is erected heavenward, Cyl. A 17, 18.

2. USSA, To follow, drive. *šeg anna-dím ussa* = *kima zunnu ša ištu šamê šurdû*, like rain which is driven from heaven, CT. XVII 33, 36. *ussa-mu* = *ina ridî-ia*, as I follow after. Hence adj. next, following. *mu ussa*, the following year[2]. Employed passim to denote second quality. *kaš ussa*, liquor of the second quality. *sìg-šig*, good wool, but *sìg ussa šig*, wool of second quality of goodness.

1. USSADU, Driver, shepherd. *galu ussadu* = *ridû*. *ussa* 2 with augment *du(g)*.

2. USSADU, Side. *uš* 5 with augment *du(g)*. A field is *ussadu* X, beside the field of X.

USAG, A temple devotee (both genders). *galu$_{ú}$-sag-ga*, Cyl. A 13, 14. [Here written *SA-ú-G*]. The *ú-sag* of the gods, Radau, Ninib, 33, 6. Ištar is called *ú-sag-gà-ge*, SBP. 300, 1. See *usug*.

1. USAN, Darkness. *usan*, *úsan* = *šimetan*. Night, *lilātu*.

2. USAN, Whip. *usán* = *kinnazu*, CT. XI 18, 31. *galu* ^{su}*usán-sur*, harness maker, Poebel, 55, 3. *usán la-ba-sig*, no one was struck with a whip, Gud. B 4, 10.

1. See above under *kun*.

2. Before the 36th year of Dungi this form is *mu* ... *mu ussa-bi*, year (when such and such occurred) — year after that, Kugler, ZA. XXII 66.

3. USAN, Elamitic word for goddess, SAI. 2220. Cf. ZA. XXII 110, Ninsun.

1. UŠU, Sunset. For *ud-šuš*, suppression of daylight. Var. *uzu*, .

2. UŠU, Dragon. For *ušum*. *ušú*, *ušū*.

3. UŠU, One. Sic SAI. 221, *ušú* = *išten*. *ušú* = *edišu*. Cf. *aš*, one.

4. UŠU, Thirty, p 119.

UŠUB, Mould for bricks. *ú-šub-ba* = *nalbantu*. A derivative of *šub* to cast mould, *labānu*. *ušub* = *adattu*, basket, may be another word[1]. In Cyl. A 16, 17 used in mining metals.

USUG, a) Sanctuary. *usug* = ZA-GAN = *ešretu*. Written *ki-K-ú-A-ga-ka*. i. e., *ki ú-sŭ-ga-ka*, place of the sanctuary, DP. 95 VII 5. b) Hence *galu ú-sŭ-ga*, a temple devotee, Gud. B 3, 15. Then without personal determinative *ú-sùg* = *usukku* syn. of *batultu* and *ḫarimtu*, woman of the temple, V R. 42 *e f* 62. In Smith Miscel. Txs. p. 25, 7-9, read [*ú-sùg*] = *ú-sùg-ga-ak-ku* = *usuk*. *ú-sanga* = *ú-sa-an-ga-ak ku* = *usuk*. *ú-kùr-*[?]*-ki* = *ú-ku-ur ášmun-na-ki* = *usuk*. Notice the word for priest *sanga* in l. 8.

UŠUM, Monster, dragon.

1. UTUL, Herdsman, shepherd. *re'u* Br. 5237. 39. See *udul*. Cf. SAI. 3895. *utullu* shepherd to be distinguished from *utullatu* flock = LID-LU-LU-Ú-A IV R. 1 *b* 40 and *LID-GUD-ŠE-RI-A*, V R. 12 *a* 38.

2. UTUL, Water jar. *diḳaru*, see *udul* and CT. XII 24 *b* 16.

UZ, She-goat. *úz* = *enzu*, Also ewe *laḫru*, Thomp. Rep. 103, 11.

1. UZU, Sunset, see *ušu* 1.

2. UZU, Flesh. *uzu* = *šêru*. Possibly connected with *su* body.

3. UZU, Seer. *uzú* = *barû*. Der. of *zu* to know.

1. ZAG, Knee, *birku*. Cf. *dug* 3 and *zib* 1, § 40.

2. ZAG, Good, *ṭâbu*. Cf. *zib* 2. Here *zag* honey, *dišpu*.

3. ZAG, Front, top, *ašaridu*. Head, *rêšu*. Face, *putu*, Back, *ṣêru*. (By confusion *ṣêru* field, IV R. 19 *b* 1.) Hill, *bamātu*. *zag-è*, surpassing, supreme. *patesi zag-è-a*, the patesi unrivalled, Cyl. B 19, 2. *kalag zag-è* = *idlu aṣû*, the unrivalled hero. *mulu zag-è-a*, he of the sunrise, SBP. 162, 30. See *sag* 1. Here *zag*, strength, *emuḳu*[2]. In *zag-mu-ka*, *zag-mu*, beginning of the year.

4. ZAG, Side, boundary. *zag* = *idu*, *ittu*, *aḫu*. *zag zid-sur-ra imi dār-ra*, beside the mixed meal variegated (?) clay... [place], CT. XVI 35, 23. *zag-ba gub-ba-da*, to place (a fisherman) at its side, Cyl. B. 15, 1. Cf. 15, 11. Boundary *pâṭu*. *šaḫatu*, inside. As preposition *beside*. *zag-bi*, beside thee (who is there?).

1. GI-DIRIG.

2. Cf. perhaps CT. XXVII 38, 22 *āšib maḫazi ZAG-ka ana akri išapparū*, the inhabitants of a city will send thy strength to the foe.

5. ZAG, To rush, *zâḳu*. See *zig* 1.

6. ZAG, Sanctuary, *aširtu, iširtu*. Cf. *usag*.

7. ZAG, Right hand, *imittu*, an abbrv. for *á-zig*. See *zig* 7.

1. ZAĜ, To roast, burn. Cf. *saĝ*. Der. *izaĝ, izi*, fire.

2. ZAĜ, To run away, be absent. A + HA (*za-aĝ*) = *šerû*, CT. XIX 21 *b* 18. HA-A = *ḫalāḳu*, Pronounced *zad* in *ba-ra-ba-HA+A-dé*, I will not run away. *Bazi zaĝ*, B. is absent, CT. X 24 *b* 11. Cf. ibid., ll. 15, 28 and X 28 *a*, *zaĝ* before several names. *nu-zaĝ-da ma-an-gub-eš*, they affirmed that he would not run away, Myhrman, no. 1, 12.

ZAL, Shine, abound. $\sqrt{zil}$. *zal* = *namāru*. *uru-ni ki šir-bur-la-(ki)-e sig-ni-a ud mu-ti-ni-ib-zal-e*, His city Lagash with his light(?) the sun rose upon, Cyl. A 19, 2. *ud èš-ám im-ta-zal*, the third day shone forth, Cyl. B 3, 8. Often in dates. *ud* X-*kam ba-zal*, the X-th day dawned. *itu ezen-d.bau ud* 15-*kam ba-zal-ta itu mu-šu-dú ud* 15-*kam šu-ba-zal šú*, From the month Ezen-Bau (when) the 15th. day dawned to the month Mušudu (when) the 15th. day dawned, Reisner TU. 15 date. Cf. CT. IX 34, 27. *ud* 17-*kam ba-zal-ma* (?), Scheil, Notes Epig. III in RT. XXXI. *a-nir-ra ud me-ni-ib-zal-zal*, in sighing daily I abound (*uštabarri*), IV R. 24 no. 3, 21. Adj, bright, pure. *íd-dé a-zal-li siĝ-a-da*, to fill the canal with bright water, Cyl. B 14, 25. Noun, abundance, *birtu*. Also in *ka-za* = *tašiltu*, joy.

ZALAG, Pure, bright. 𒅗 (*zalag*) = *ibbu*. Verb, shine, *namāru, nipirdû*. *bar nu za-la-gi*, the soul not glad, CT. XV 14 rev. 10.

ZAR, Angry. *zar* = *ṣarru*. See *sur* 3.

1. ZEM, To give. *zi-em* = *nadānu*. $\sqrt{sig}$ 2.

2. ZEM, Cast down. Only in *ba-an-zi-em*, IV R. 28* no. 4 rev. 1. $\sqrt{sig}$ 3 b). Cf. *zib* 3.

3. ZEM, To build. *zi-em* = *dim* = *banû*, V R. 11 *d* 32.

1. ZIB, Lap, knee. *zi-ib* = *birku*. For *dug* 3.

2. ZIB, Be good. *ṭâbu*. Goodness, *ṭûbu*. *zi-ib*, for *dug* 2.

3. ZIB, a) To suppress, speak in suppressed tone. For *dib* 1. *gišir i-lu zi-ib-bi-da-dim*, one who utters sighs like a flute, Br. 4211. Hence humiliation, sorrow. *šag zi-ib* = *zurub libbi*, sorrow of the heart. Cf. *šag-dib*. *zi-ib-ba lú-lú* = *zarbiš dulluḫu*, SBH. 151 no. 24 rev. 26.

b) Darkness, evening, *šimtu* (*zib, zib*).

1. ZID, Faithful, true. *zid* = *kânu*. *zid* = *kînu*. *zi-du-e šu-si-sá-da*, to direct the faithful, Cyl. B 6, 11. *sal zi-du*, the faithful woman, SBP. 290, 15. *u-a mi-zid-zid*, he cared for faithfully, Cyl. B 7, 8.

2. ZID, Right hand, *imittu*, abbr. of *á-zid*. See *zig* 7, and *šeg*.

3. ZID, Meal. *zíd* = *ḳemu.*

4. ZID, Advance. *búr zi-da* = *bašmu tebû*, the on-coming monster, SBP. 232, 11. √*zig* 1.

5. ZID, High, tall. For *sig* 1. *sun zid* = *rimtu šaḳûti*, tall wild-cow, SBH. 107 rev. 17.

1. ZIG. a) Rush, rage. *zig* = *tebû.* Approach. *é-šu-me-rá-šú zig-ma...*, toward Esumera he hastened (*iṭḫê*), SBH. no. 47, 45 on p. 154. *in-da-zi-ĝa-áš*, they hastened forward together, SBP. 314, 30. *šag an-dím zig-ga-ni*, he who rages like the centre of the sea, Cyl. B 10, 19. Adj. raging, *nadru. gud-ĝuš zig-ga*, the terrible raging bull, Cyl. A 14, 14. Here *zig* = *sanāḳu*, arrive, but in the known examples only *sanāḳu*, speak with certainty.

b) Press against, restrain, *zig* = *ne'u, ṣabāru.* — Noun; advance, *tebûtu.* Principle of life, soul, *napištu. zig-sud*, long life, CT. XV 26, 21. √*sig* 4.

2. ZIG, Be full. *zig* = *malû.* √*sig. ĝe-ĝál-la zi-ga*, filled with riches, Cyl. A 27, 13.

3. ZIG, Shine. *zig* = *napāḫu, namāru.* √*sig* 5. *še-ir-zig an-na-ka*, bright light of heaven, Cyl. A 27, 10.

4. ZIG, Seize. *zig* = *aḫāzu, ṣabātu.* To possess, *bašû.* Snatch away, *nasāḫu.* √*sig* 6. *zi-ga* = *illiḳunim*, they have taken, CT. IV 29 B 9. *e-ta-zig*, he has taken it (grain) away, Nik. 91 rev. I.

5. ZIG, Be high, cf. *zid* 5. a) To rise and b) to raise, *nušû.* a) *a zig*, rising of waters. *sag zig-ga*, rising of the flood. *e-pà tig-bi ma-ra-ab-zig-zig*, the canals shall rise to their banks, Cyl. A 11, 13; cf. B 11, 17. *zig me-ri*, lifting of the foot, SBH. 55 rev. catch-line. Hence *dikû* to lift, thence *dikû* to summon. *erin-ĝuš mu-un-zig-zig*, he stirs up strife, IV R. 26 *a* 12. *zig-sag-ne-ne igi-lal bi-dím*, lifting their heads they see, IV R. 19 *a* 47. Cf. *galu sig-sig* = *dikû*, one who summons, BA. V 5, p. 47. Noun; *zig* = *rêšu.*

6. ZIG, Place, fix. *zig* = *šuzuzu.* √*sig* 9.

7. ZIG, Be favorable, *magāru.* √*šeg, šig.*

ZIL, Rejoice, be abundant, to adore. See *sil* 3 and *zal* 1. *dumu zi-li*, the happy child, MDOG. no. 5, 17 I 4. ^{d}*sin nun zi-li*, Sin the radiant prince, Coll. de Clercq 260.

1. ZIR, a) Break into bits. *zi-ir* = *pasāsu. ḫaṣāṣu. zí-ir* = *pasāsu. galu ib-zi-ri-a*, whosoever breaks this statue, Gud. B 8, 10; 4, 7. *in-zi-ir*, he has broken into bits, ASKT. 51, 42. *nig-dím-dím-ma* ^{giš}*ginar-ba-ka ib-zi-ir-ri-e-a*, whosoever breaks the parts of this chariot, IV R. 12 rev. 21.

b) Remove violently. *gišimmar-ta ba-an-zi-ir-zi-ir-da*, that which from the palm is removed (*iḫḫilṣâ*), CT. XVI 10 V 1. *in-zi-ir* = *ušḫalṣi*, he has removed, ASKT. 51, 43.

2. ZIR, Fall into misery, be seized with woe. Active, bring to woe. See *sir* 3. *ašāšu*. *ib-siǵ ši-mu zi-ir-ra* [-*mu*], My spirit fails, my ... is afflicted with woe, BA. V 640, 13. *ǵúl-gál kalam-ma zi-ir-zi-ir*, the evil one who brings the land to woe, K. 9272, 8.

ZU, To know. *zu* = *idû*.

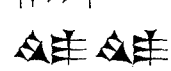
AZAZU, Imploration, *teṣlîtu*.

1. ZUR, Break. $\sqrt{zir\ 1}$. *zur* = *ḫaṣāṣu*, *ḫamāšu*. Noun; eradication, *naḫarmutu*.

2. ZUR, Psalmist. *zúr* = *kalû*. $\sqrt{sir,\ nir}$ to sing. Prayer. *zur* = *ṣuḫḫu*, *nuḫḫu*. Denom. verb, to worship, *suppû*, *ṣullû*. *šu-ni el-ta im-ta-zur-zur*, her hand she raises in prayer to the pure one, CT. XV 23 *b* 8. Perhaps read , *zūr*, prayer, *ikribu*, hence offering.

LIST OF THE MOST IMPORTANT
SYLLABIC AND VOWEL TRANSCRIPTIONS

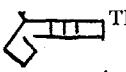
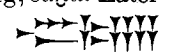
Phonetic value	Ancient sign	Assyrian sign	Original meaning
a			Water, *mû.*
á			Hand, *idu.*
à			Ten, *ešru.*
ä			
ab			Window, *aptu.* Ocean, *tamtu.* Hole, *abbu.* CT. XXVI, V 83.
áb			Cow, *littu.*
ad			Sage, councillor, *abû,*
ád			Thorn, *ašagu.*
ag			Make, *epešu.*
ák, ág			Measure, *madādu.*
àg			
āg			
al			Pick, *allu.*
am			Wild-ox, *rîmu.*
ám			
àm			Mother, *ummu.*
ăm			

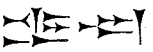
Phonetic value	Ancient sign	Assyrian sign	Original meaning
an			Heaven, *šamû.*
ar			
ár			
ara			Go, *alāku.*
ará			Route, *alaktu.*
ară			Grind, *ṭênu.*
ára			
arà			
aš			Curse, *arratu.*
áš			One, *edu.*
àš			One.
ăš			
āš			Six, *šeššu.*
âš			
ba			To apportion, *zâzu.*
bà			Half, *mešlu.*
bá			
bā			Half, *mešlu.*
bad			Open, *pitû.*
bád	CT. X 2.		City-wall, *dûru.*
bàd			

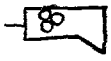
Phonetic value	Ancient sign	Assyrian sign	Original meaning
bar			Side, *aḫu.*
bár			Chapel, *parakku.*
bàr			Shine, *namāru.*
bār			
bằr	(Gudea). *bằr* is not *original* with this sign.		Dwelling, *šubtu.* (late)
bil			To blaze, *ḳalû*, *napāḫu.*
bíl	*Gunû* of *bil.*		New, *eššu.*
bir	(Gudea)		To scatter, *sapāḫu.*
bīr			To shine, *namāru.*
bìr			Double yoke of oxen, mules, etc.
bì̀r			
bĭ̀r			To scatter, *šarāṭu.*
bur			Stone-bowl, *pūru.*
bûr			Sever, *pašāru.*
bùr	(Gudea)		
bŭ̀r			Sever, *ḳaṣāṣu.*
būr			18 *gan* of land.
bûr			
da			Side, *ittu.*
dá			

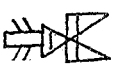
Phonetic value	Ancient sign	Assyrian sign	Original meaning
dà			
dă			
dág			
dăg	(Gudea)		Unhewn stone, *abnu.*
dàg			Bright, *ibbu.*
de			Pour out, *tabāku.*
dé			
di			
dí			
dì			
dī			
dĭ			
dib			Seize, *ṣabātu.* Perhaps not original with this sign.
dìb			
díb			
dig			Advance, *etēḳu.*
dìg			To die, *mâtu.*
dīg	, Nik. 14 obv. II.		To die, *mâtu.*
dĭg			Grow up, *rabû.*
dig			(ditto).

Phonetic value	Ancient sign	Assyrian sign	Original meaning
dìg			
dim	(Gudea)		Connect, *ḫarāšu*.
dím			Build, *banû*.
dìm	(Linear)		Monster (?), giant (?).
dim	RTC. 16 I.		
dǐm			
dīm			Grow up, *rabû*.
dir			
dír			
du			Walk, *alāku*.
dū	(Gudea)		Make, *epēšu*.
dŭ			
dú			Be in full beauty, *asāmu*.
dù			Chamber, *dū*.
du			
dû			
'du			
du'			
ᵊdu			

Phonetic value	Ancient sign	Assyrian sign	Original meaning
dû			
dû̂			
†*du*			
dub			Clay tablet, *duppu*.
dúb			
dùb			
dug			Water pot, *karpatu*.
dúg			To meditate, *dabābu*.
dùg	(Gudea)		Be good, *ṭâbu*.
dūg			Dead, *mîtu*.
dul			To cover, *katāmu*.
dūl			Cavity, hole, *šuplu*.
dŭl	(Gudea)		
dùl	(Gudea)		
dúl	(Gudea)		
dun	 The linear horizontal form is original.		Pig, *šaḫû*. Later written 
dún			
dùn			
dūn			To cover, *katāmu*.

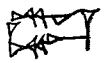
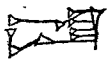
Phonetic value	Ancient sign	Assyrian sign	Original meaning
dún			To cover, *katāmu.*
dŭn			(ditto).
dur	RTC. 12 col. IV.		Band, *riksu.*
dúr	(Gudea)		Prince, *rubû.*
dŭr			
dūr			
dùr			Foal of an ass, *mûru.*
dŭr			(ditto). Ass. Mule.
e			Canal, *e-(g).*
é			House, *bîtu.*
è			Ascend, *āṣû.*
ĕ			(ditto).
eme			Tongue, *lišānu.*
emé	(Gudea)		Mother, *ummu.*
ème			
		Possibly for *um-me*, *MES* and *UM* being similar in the classical script.	
emĕ			She ass, *atānu.*
en	OBI. Photo 37.		Lord, *bêlu.*

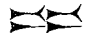
Phonetic value	Ancient sign	Assyrian sign	Original meaning
én			Curse, *šiptu*.
èn			Ascend, *āṣû*.
ēn			(ditto).
er			Weep, *bakû*.
eri			City, *àlu*.
eri			Slave, *ardu*.
eš			Thirty.
éš			House, *bîtu*.
èš	(Linear)		
èš			
ĕš			
êš			Weep, *bakû*.
ês̆			Three.
*eš**			
ga	(Linear)		
gá			
gà			
gā			
gal			Great, *rabû*.

Phonetic value	Ancient sign	Assyrian sign	Original meaning
gál			Exist, *bašû.*
gāl			
gǎl			Storm demon.
gâl			Exist, *bašu.*
gàl			
gal'			Man, *amelu.*
gäl			
gāl			Wailing, *tanuḳatu.*
gam			Collapse, fall prostrate, *ḳadādu, kanāšu.*
gám			
gām			
gàm			
gan	(Linear)		Produce, *biltu.*
gàn			
gán	(Linear)		Field, *iḳlu.*
gān			Totality, *kullatu.*
gar			Bread, *aklu.*
gár			
gàr			
gār			Wagon, *narkabtu.*

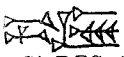
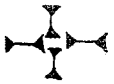
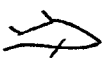
Phonetic value	Ancient sign	Assyrian sign	Original meaning
ge			
gè			
gé			
gĕ			
gi			
gí			Turn, *târu*.
gì			
gī			
gĭ			
gî			
gî			
gig			Darkness.
gíg			Sick, *marṣu*.
gīg			
gìg			
gid			Be long, *arāku*.
gíd			
gil			Hew, carve, *naḳāru*.
gíl			Escape, perish, *ḫalāḳu*.
gìl			

Phonetic value	Ancient sign	Assyrian sign	Original meaning
gim			Make, *banû.*
gím	(Gudea)		Maid, *amtu.*
gìm			
gīm			
gin			
gín			Go in a circle.
gìn			Shekel, *šiklu.* Literally 1/60.
gĭn			Maid, *amtu.*
gin			
gîn			To assemble, *paḫāru.*
gīn			A reed, *ḳanû.*
gĭn			Turn, *târu.*
gīn			Inhabited land, *irṣitu.*
gîn			*kuštu,* a plant.
giṛ			Hasten, *ḫamāṭu.*
giṛ°			Sword, *paṭru.* Scorpion.
gíṛ			
gìr			

Phonetic value	Ancient sign	Assyrian sign	Original meaning
gǐr	Variant		Foot, *šêpu*.
giŕ			
gîr			
ǵīr			
gîr			
gǐr			
gïr			Hasten.
ġir			
°gir			
*gir**			
**gir*			Raging, *uzzu*.
giš			Wood, *iṣṣu*.
gíš			Male, *zikru*.
gīš			Sixty.
gìš			
gu			Plant, *gū*, *ḳû*.

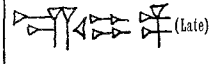
Phonetic value	Ancient sign	Assyrian sign	Original meaning
gú	(Gudea)		[Gunified form *(gŭ)* in AO. 4686 rev. 3.]
gù			Speech, *ḳibitu*.
gū			
gù			
gŭ			
gub			Stand, *nazāzu*.
gúb			
gûb			
gud			Ox, *alpu*
gúd			Tall, *elu*.
gùd			
gūd			
gŭd			
gug			
gúg	Compare *gig*		Dark, black.
gùg			
gūg			
gŭg			
gûg			

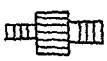
Phonetic value	Ancient sign	Assyrian sign	Original meaning
gul			Hew, destroy, *nakāru.*
gúl			
gùl			Man, *amēlu.*
gūl			Great, *rabû.*
gûl			Seed.
gŭl			
gum			Lacerate, *ḳaṣāṣu.*
gun	REC. 352 *bis* BM. 21445 rev. 8.		Burden, *biltu.*
gún			
gùn	(Linear)		Totality, *napḫaru.*
gūn	(Gudea)		
gŭn			
gur			Turn, *târu.* (Original sign may represent a measure for grain, 60 *ḳa.*)
gúr	(Gudea)		
gùr	(Linear)		Lift, *našû.*
gūr			Be thicky, heavy, *paḳālu.*
gŭr			Cut, *kasāmu.*

Phonetic value	Ancient sign	Assyrian sign	Original meaning
gûr			Granary, *karû*.
gŭr			Vase, *ṣindu*.
*gur**	 CT. XV 15,18. Cf. REC. 400 *bis*.		(ditto). Gunified of *gŭr*. Perhaps is a variant.
'gur			
gür			
ḡur			Crush, *kanāšu*.
ḡur			Harvest, *eldu*.
ĝûr			
**gur*			
guŕ			Shear.
gurun			Harvest, *eldu*.
gūrun			Harvest, *enbu*.
gurún			(ditto).
gúrun			(ditto).
gurūn		(*gûr-iš*)	*gurištu*.
guruš	(Linear)		Sturdy, *idlu*.
gurúš	(Linear)		(ditto).
ǧa			Fish, *nūnu*.

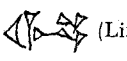
Phonetic value	Ancient sign	Assyrian sign	Original meaning
ĝá			Many, *ma'adu.*
ĝà			(ditto).
ĝab			Shame, *bu'šānu.*
ĝáb			Act shamefully, *bîšu.*
ĝad			Bright, *ellu.*
ĝal			Hasten, *ḫâšu.*
ĝál			Secret part, *baltu*, *uru* (mulieris pudenda).
ĝar			Plan, *uṣurtu.*
ĝár			Ox, *alpu.*
ĝaš			Break, *ḳaṣāṣu.*
ĝáš			Axe, *šabru.*
ĝir	(Linear)		Bind, *ḳasû.*
ĝír			To design, *esēru.*
ĝìr			
ĝiš			Humiliate, *ḳadādu.*
ĝud			Bright, *ellu.*
ĝúd		(Semitic)	
ĝùd		CT. XII 24 *b* 14.	
ĝul			Rejoice, *ḫadû.*
ĝúl	(Linear)		Wicked, *limnu.*

Phonetic value	Ancient sign	Assyrian sign	Original meaning
i			
í			
ì			
ī			
ǐ			
i̯a			
i̯á			
i̯à			Five.
ib			Rage, *agāgu*.
íb			
id			
íd			River, *nâru*.
ìd			(ditto).
īd			(ditto).
il			High, *êlû*.
íl			
im			Self, *ramānu*.
ím			
ìm			
ir			Pierce, *šarāṣu*.

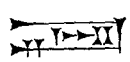
Phonetic value	Ancient sign	Assyrian sign	Original meaning
ir			Weep, *bakû.*
ìr			
īr			
ka			Mouth, *pû.*
ká			Gate, *bâbu.*
kab			Left arm, *šumēlu.*
káb			
kad			Bind, *kaṣāru.*
kád			(ditto).
kàd			(ditto).
kād			(ditto).
kam			
kám			Vase, *diḳāru.*
kan			Field, *iḳlu.*
kán	OBI. 102		Inhabited land.
kàn	 (late)		Gloom, *adirtu.*
kar			Route, *padanu.*
kár			Moat-wall, *karû.*

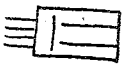
Phonetic value	Ancient sign	Assyrian sign	Original meaning
kàr			
kār			
kăr			Bread, *aklu*.
kaš			Liquor, *šikaru*.
káš			
kàš			Run, *lasāmu*.
kăš			Road, *ḫarranu*.
keš	 (Linear)	(kešda)	Bind, *rakāsu*.
kéš			*keš*.
ki			Earth, *irṣitu*.
kí			
kib			
kíb			Sickness.
kìb			
kid			Sever, *ḳarāšu*.
kíd			Woven-cane-mat, *kītu*.
kĭd	(Variant)		

Phonetic value	Ancient sign	Assyrian sign	Original meaning
kìd			
kīd			
kîd			Dig, *ḫarāṣu.*
kǐd			Seize, *ṣabātu.*
kir			
kìr			Rush, *zâḳu.*
kîr			*appu*, nose.
kǐr	(Hypothetical)		Store-room, *kīru.*
kiŕ			Store-room, *kīru.*
kiš	(Linear)		First employed in the name of the city Kiš. Later a Semitic loan-word for *kiššatu*, Ham. Code I 12.
ku	(Linear)		
kú			To eat, *akālu.*
kù			
kū			
kŭ			
kud			Dig, search.
kúd			
kur	(Bread before the mouth)		Eat, *akālu.*
kúr			Change, *šanû.*

Phonetic value	Ancient sign	Assyrian sign	Original meaning
kùr			Mountain, *šadû.*
kūr			
kŭr	 (Linear)		Glow, purify.
kûr			Food, *kurmatu.*
kur°			
kúš			
kuš			Lament, *anāḫu.*
la			
lá			
lā			
là			
lag			Pure, *namru.*
lág			
lāg			
lăg			White.
làg			Go, *alāku.*
laǧ			Wash, *misû.*
láǧ			White.
làǧ			Pure, *namru.*
lăǧ			Run, go, *alāku.*

Phonetic value	Ancient sign	Assyrian sign	Original meaning
lal			Weigh, *šaḳālu.*
lál			Bind, *ṣamādu.*
làl			Honey, *dišpu.*
lam			Bear fruit, *ešēbu.*
lám			Glamour.
làm			
lām			
li			Gladness.
lí			
lib		(Semitic)	Heart.
líb			
lìb			Advance, *etēḳu.*
līb		BM. 93039	
líl	RTC. 246 obv. 5.		
lil			Wind, *šâru.*
lu			
lú			Fall into misery, *dalāḫu.*
lù			Man, *amelu.*
lū			
ma			

Phonetic value	Ancient sign	Assyrian sign	Original meaning
mâ	Blau A rev.		
má			Boat, *elippu*.
mă			Adore, *ḳarābu*.
mā			(ditto).
mà			
mal			Create, *šakānu*.
mál		(Semitic)	*malû*.
màl			
mar			Wagon, *narkabtu*.
már			
maš			Half, *mašû*.
máš			Kid, *ṣabîtu*.
me			Tongue.
mé			Battle, *taḫazu*.
mē			
mê			
men			Crown, *minnu, agu*.
mén			
mèn			
mèš	(Linear)		

Phonetic value	Ancient sign	Assyrian sign	Original meaning
méš			
meš			
mín			
min			Two.
mir			Two.
mér, mír	(Linear)		Sword, *paṭru.*
mèr, mìr	 (Linear)		Girdle, *šibbu.*
mēr, mīr			Lightening. Thunder.
mu			Name, *šûmu.* Year, *šattu.*
mú			
mù			
mŭ			(Oracle, *tertu*). Curse, *šiptu.*
mū	(Linear)		Adore, *karābu.* (Not original.)
mŭ			(ditto).
mû	(Gudea)		
'mu			Male, *zikru.*
mug			Womb, *biṣṣuru.*
múg			(ditto).
mùg			

Phonetic value	Ancient sign	Assyrian sign	Original meaning
muĝ			Top, *muḫḫu.*
múĝ	(Late)		(ditto).
mul	Cyl. A 4, 26		Star, *ḳaḳḳabu.*
múl			(ditto).
mùl			Man, *amelu.*
mun	(Gudea)		Salt, *ṭabtu.*
mún			*munu*, scorpion.
mûn			Name, *šûmu.*
mūn			
mur			
múr			
murub	(Gudea)		Middle, *ḳablu.*
murúb	CT. XII 26 *a* 3		Womb, *uru.*
múrub			Womb, *uru.*
murūb			
mūrub			Father-in-law, *emu rabû.*
muš			Serpent, *ṣîru.*
múš			Male, *zikru.*
mùš	DP. 55 VI 2		Appearance, *zīmu.*
mūš			(ditto).

Phonetic value	Ancient sign	Assyrian sign	Original meaning
na			Polished stone, *abnu.*
ná			
nà	(Gudea)		Stone, *abnu.*
nā			
nă			
nâ			
nad			Bed, *iršu.*
nád			
ne			Fire.
né			Strength, *emuḳu.*
nè			Oven, *kinunu.*
ni			
ní			
nì			
nĭ			
nî			
nī			
nin	(Gudea)		Mistress, *beltu.*
nín			(ditto).

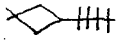
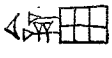
Phonetic value	Ancient sign	Assyrian sign	Original meaning
nìn			
nīn			
nu			Not.
nú			
nù			
pa			
pá			
pà			Canal, *palgu*.
pă			Reservoir, *pattu*.
pā			
pâ			
pad			Name, *nabû*.
pád			Biscuit, *kusapu*.
pap			Chief, *ašaridu*.
páp			Canal, *pattu*.
par			Chamber.
pàr			Platform, *kisallu*.
pár			Bright.
peš	(Linear)		Abundant.
péš			Bear, *alādu*.

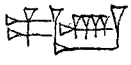
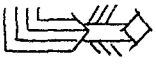
Phonetic value	Ancient sign	Assyrian sign	Original meaning
pèš			Life, *nipšu.*
pēš			Swine, *ḫumṣiru.*
pu			
pú			
pir			Double yoke.
pìr			Bright.
pisan			Water jar, *pisannu.*
pisán			(ditto).
ra	(Linear)		Smite, *maḫāṣu.*
rá			Go, *alāku.*
rà			
ri			
rí			
rì			
rĭ			
rī			Go, *alāku.*
rî			
rĭ			
rig		(Semitic)	
rìg	(Gudea)		Plunder, *šalālu.*

Phonetic value	Ancient sign	Assyrian sign	original meaning
rim			
rím			
ru			Dedicate, *šarāḳu.*
rú	(Gudea)		Carve, engrave.
rù			
rū			One, *êdu.*
rŭ			
rû	(Gudea)		
rû			Rush, *naḳāpu.*
sa			Net, *šêtu.*
sá			Wisdom, *milku.*
sà			Proclaim, *nabû.*
să			
sâ			
sā			
sâ			
sab			Shepherd, *re'u.*
sàb			(ditto).
sag			Head, *rêšu.*

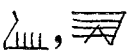
Phonetic value	Ancient sign	Assyrian sign	Original meaning
ság			
(?) *sàg*		(?)	To give, *šarāḳu.*
sǎg			Red, *sâmu.*
si			Horn, *ḳarnu.*
sí			Give, *nadānu.*
sì			
sī			
sǐ			
sig			Low, *šaplu.*
síg			Brick, *libittu.*
sìg			Carding comb, *muduru.*
sīg			Smite, *maḫāṣu.*
sǐg			Give, *nadānu.*
sig			Pointing finger.
ˋsig			Red.
sîg			Yellow.
sīg			
sík			
sìk			

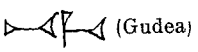
Phonetic value	Ancient sign	Assyrian sign	Original meaning
sil			Sever, *šalāṭu.*
síl	(Gudea)		Lamb, *puḫadu.*
sìl			
sīl			
sǐl			Gladness, *rîšatu.*
sîl			(ditto).
sim			Sieve, *saḫâlu.*
sím			Give, *nadānu.*
sin			Bright, *ešŝu.*
sín			The Moon-god.
sìn			Verdure(?)
(?) *sīn*			Bright.
sir	(Linear)		Be long, *arāku.*
sír			(ditto).
sìr			Bind, *ḳaṣāru.*
sǐr			
sīr			Light, *nûru.*
sîr			Clay.
su			Skin, *mašku.*
sú			

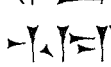
Phonetic value	Ancient sign	Assyrian sign	Original meaning
sù	(Gudea)		
sū			
sŭ			Tooth, *šinnu.*
sù			
sub			Adoration, *ikribu.*
súb			Shepherd, *re'u.*
sùb			(ditto).
sūb			
sŭb			To prostrate, *labānu.*
sud	 (Linear)		Far away, *rûḳu.*
súd			Grind, *ḳaṣāṣa.*
sùd			(ditto).
suġ			Water-basin, *buninnu.*
súg			To water, *erēšu*, *zarāḳu.*
sùg			
suǧ			Pluck away, *nasāḫu.*
súǧ			Foundation, *uššu.*
sul			
súl			Street, *sulū*
sun			Annihilate, *naḳāru.*

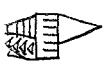
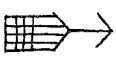
Phonetic value	Ancient sign	Assyrian sign	Original meaning
ṣúr			Brightness, *namušišu.*
sur			Weave, *ṭamû.*
súr			Angry, *izzu.*
sùr			Blaze, *ṣarāru.*
sŭr			Weave, *ṭamû.*
sûr			Chant, *šisìtu.*
sŭr			
sūr			Meadow, *birûtu.*
ša			
šá			
šà			
šā			
šă			
šȧ			Make, *epēšu.*
šá			
šä			
šab			Shepherd, *re'u.*
šȧb			Heart, *libbu.*
šag			Heart, *libbu.*
šȧg			Good, *damḳu.*

Phonetic value	Ancient sign	Assyrian sign	Original meaning
šàg			(ditto).
šam		(Semitic)	Plant, *šammu*.
šám			To purchase, *šâmu*.
šàm			Price, *šîmu*.
šar			Verdure, *šurrû*, *arḳu*.
šár			Universe, *šāru*. Totality.
šār			
še			Grain, *še'u*.
šé			
šè			
šĕ			
šē			
šed			Cold, *ḳuṣṣû*.
séd			
sèg			Rain, *zanānu*.
šeg			Misery, *šaḳummatu*.
šég			Shower, *šurubbū*.
šēg			Gracious, *magāru*.
šeš			Brother, *aḫu*.
šéš			Anoint, *pašāšu*.

Phonetic value	Ancient sign	Assyrian sign	Original meaning
šig			Good, *damḳu.*
šíg			Low, *šaplu.*
šìg			Good, *damḳu.*
šin			Bright.
šín			Be bright, *ebēbu.*
šir			
šìr			Light, *nùru.*
šír			(ditto).
šu			Hand, *ḳatu.*
šú	(Gudea)		
šù	(Gudea)		
šū			
šŭ			
šub			Prostrate, *labānu.*
šúb			Clean, *banû.*
sùb			(ditto).
šūb			(ditto).
šug			Food, *kurmatu.*
šuġ			Pond, *sukku.*

Phonetic value	Ancient sign	Assyrian sign	Original meaning
tig			Neck, *kišadu.*
tíg			Repose, *nâḫu.*
tīg			Die, *mâtu.*
til	 (Gudea)		Live, *balāṭu.*
tíl	(Linear)		(ditto).
tìl			Be complete, *gamāru.*
tĭl			Healthy, *damāḳu.*
tīl			Wailing, *šisītu.*
tu	(Linear)		Beget, *alādu.*
tú			Pour, *ramāku.*
tù			Curse, *šiptu.*
tū			
tŭ			
tub			
túb			Tremble, *ràbu.*
tùb	(Gudea)		Repose, *nâḫu.*
túg			Garment made of fibrous material, *ṣubatu.*
tuk	(Gudea)		Have, *bašû.*
tūg, *tùk*			
túk			

Phonetic value	Ancient sign	Assyrian sign	Original meaning
tum	(Gudea)		Bear, *babālu*.
tú́m			(ditto)
tù̀m			
tūm			
tun			Overpower, *kamāru*.
tún	(Gudea)		Band, *iḫzu*, *sunu*.
tur			Enter, *erebu*.
túr			(ditto).
tù̀r			Stable, *tarbaṣu*.
tūr			Small, *ṣiḫru*.
tŭr			
ú			
u			
ù			
ū			Ride, *rakābu*.
ŭ			Behold, *amāru*.
ú			
ŭ			
'u			

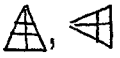
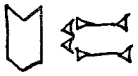
Phonetic value	Ancient sign	Assyrian sign	Original meaning
û			Ride, *rakābu.*
ub			Region, *tupḳu.*
úb			
ùb			Tambourine, *uppu.*
ŭb			Hole, *šuplu*[1].
ug	(Linear)		Panther, *nimru.*
úg	 (Gudea). Cf. Myrhman, nos. 13 and 14.		(ditto).
ùg			People, *nišu.*
ŭg			Day, *ùmu*, sun, *šamšu.*
ûg			Slay, *nâru.*
uǵ			Panther, *nimru.*
ûg			
uĝ			Spider, *paršu'u*, *ublu* (flea, etc.).
úĝ			Poisonous saliva, *uḫḫu.*
ùĝ			Curse, *kišpu.*
ul			Glad, *ulṣu.*
úl			Demonstrative pronoun.
ùl			Be bright, *ḫamāṭu.*
ūl			(ditto), *nabāṭu.*
ûl			High, *šaḳû.*

1. Cf. *ab* = *abbu*, hole.

Phonetic value	Ancient sign	Assyrian sign	Original meaning
umun			Lord, *bêlu*.
umún			Craftsman, *ummanu*.
úmun			
umūn			Swamp, *ḫammu*.
unu			Abode, *šubtu*.
unú			(ditto).
unù			Hall, *šukuttu*.
unŭ	CT. X 24 *a* 16.		Stall.
ur			
úr			Roof, *ārū*, hut, *rukbu*.
ùr			Leg, *išdu* (foundation).
ūr			Back, *eṣennu*.
ûr			Husband, *erēšu* (?), also verb, to water, *erēšu*.
ŭr			Harvest, *eṣēdu*.
**ur*	(Gudea)		Be old, *labāru*.
ŭr			Protect, *naṣāru*.
*ur**	(Gudea)		
ür			Stand, *emēdu*.
			Red.

Phonetic value	Ancient sign	Assyrian sign	Original meaning
uru			City, *âlu.*
urú	(Linear)		(ditto).
úru			(ditto).
urŭ	(Gudea)		
ùru			Cultivate.
urû			
usan	(Gudea)		Darkness, *šimetan.*
úsan			(ditto), *lilatu.*
usán			Leather-whip, *kinnazu.*
usān			Elamitic word for goddess.
uš	(Gudea)		Male, *zikru.*
úš			
ūšú			Dragon.
ušu			Thirty.
ušù			Sun-set, *ereb šamši.*
úšu			
ušū			Dragon.
utul			Shepherd, *reʿu.*
utúl			(ditto).

Phonetic value	Ancient sign	Assyrian sign	Original meaning
útul			(ditto), *utullu.*
utūl			Water-jar, *diḳaru.*
uz			
úz			She-goat, *enzu.*
uzu			Flesh, *šêru.*
uzú			*barû*, seer.
za			Jewel, *abnu.*
zá	(Gudea)		(ditto).
zâ			
zà			
zaǧ			Run away, *ḫalāḳu.*
záǧ			Roast, *ḳalû.*
zi			
zí			
zì			
zid			Meal, *kemu.*
zid			Faithful, *kînu.*
zig	(Linear)		Rush, *tebû.*
zíg			
zìg			

Phonetic value	Ancient sign	Assyrian sign	Original meaning
zu			Know, *îdû*.
zú			
zur			Prayer, *ṣûḫu*.
(?) *zūr*			Prayer, *ikribu*.
zúr			Psalmist, *kalû*.
zùr			

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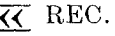
ADDENDA

§ 1. *Kengin* = Nippur. Note that Urukagina calls himself king of Lagash and *Kengi*, DP. 46 VIII 5. The god Ninazu of *Kengi*, DP. 51 VIII 6 and Ninazu appears to have been peculiarly attached to the cult of Nippur, occurring in the names of two months in the Nippurian calendar, see especially my Texts from Drehem (in press). In DP. 51 we have the phrase 'she sent from Lagash to Kengi'.

§ 20. The sign  REC. 311, is the gunified form of , Nik. 89 obv. I; CT. XV 15, 18 (*zi-ib*).

§ 42. *gurun* > *gurum*, a Semitic loan-word for 'heap' BE. XXIX 2, 15 = SBH. 123 obv. 8.

§ 43. *tul-la* = *ṣiḫru* already in pre-Sargonic texts, DP. 116 XVI 3. *engar* > *engal* in *maš-engal-lá* for *maš-engar-ra*, Nik. 183 I 3.

§ 45. *nim-gir* > *ligir*.

§ 55 b). *tar* > *dar* = *tarāku*, to split.

A case of *complete* assimilation is *babbar* from *barbar*.

§ 59 b). *ammal* > *immal* = *bušû*, life-stock.

Page 59 under *túg*. Note CT. XXVI col. VIII 50 ff., *ṣubatu* made of the 'wool of a tree', a fibre. See also Th.-Dangin's *Nouvelles Fouilles de Telloh*, AO. 4309, where the materials of cloth are designated as *sìg* (woollen) and *túg* (fibrous).

§ 130. For *áš-áš* dual, cf. *igi-áš-áš* = *înān*, Delitzsch, *Assyrische Lesestücke* 85, 17.

§ 149 d). Add *nīn-šig* = *damiḳtu*, CT. XXVII 47, 13; *nīn-ki-kal* = *namūtu*, XXVIII 2, 22; *nīn-kalag-ga* = *dannati*, CT. XXVII 41, 17 and King, Magic, 31, 6.

§ 171. An interesting example of the distinction between the

lapidary and linear signs for 'one' is DP. 138 a list of deceased persons and the names of their heirs. The determinative of person before the names of the deceased is 𒀭 but before the names of the heirs 𒁹, and these are not included in the total.

§ 199. For *da* of association, cf. *lugal-teg-da e-da-ti,* he lives with Lugalteg, Nik. 14 obv. VI. As verbal infix this *da* appears in *e-da-sìg*, *an-da-ti*, *e-da-ti*, it abides in the possession of a person; see *Mission Française en Chaldée*, vol. I 6 n. 1.

§ 216. *ù-na-dug*, 'say to him', *Mission Française en Chaldée*, vol. I no. 119 obv. 4.

Page 168 note 3, add *ba-laĝ-ĝi-eš,* he has conveyed them (two slaves), MFC. I no. 1120.

§ 235. For *ud-šú*, cf. *zid-šag-zu ud mi-ni-ib-dúg-ga-šú*, 'Thy faithful heart — when it speaks', BE. XXIX no. 4 rev. 7.

ERRATA

Page 8, note 1, l. 2, read *occurring*.
Page 10, § 11 b), after DP. 45, insert 46.
Page 18, l. 14, read *later*.
Page 21, § 20 section 4, read *variegated*.
Page 31, l. 27, *synonym*.
Page 33, note l. 12, *synonyms*; also 92 n. 2 l. 3.
Page 48, l. 17, *with*.
Page 57, l. 10, *Jupiter*, l. 12, '*flea*'.
Page 71, § 85, the catchword on the edge should read *factitive*.
Page 77, § 107 l. 2, *usage*.
Page 84, § 130, for *zaĝ* the translation should be 'absent', see *Babyloniaca* IV 192.
Page 98, n. 3, R for K.
Page 112, l. 4, *fulness*.
Page 166, l. 5, insert *the* after *by*.
Page 183, col. III l. 26, *prophetess*.
Page 182, III 4, read *ni-a*.

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